DOCUMENT RESUME

ED 294 706 RC 016 586

AUTHOR Knapp, Clifford E.
TITLE Creating Humane Climates Outdoors: A People Skills Primer.
INSTITUTION ERIC Clearinghouse on Rural Education and Small Schools, Las Cruces, N. Mex.
SPONS AGENCY Office of Educational Research and Improvement (ED), Washington, DC.
PUB DATE 88
CONTRACT 400-86-0024
NOTE 104p.
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052) -- Information Analyses - ERIC Information Analysis Products (071)

EDRS PRICE MF01/PC05 Plus Postage.
DESCRIPTORS Adult Education; Annotated Bibliographies; Community; Environmental Education; Group Dynamics; Group Experience; Group Unity; Humanistic Education; *Human Relations; *Interpersonal Communication; *Leadership; *Learning Activities; Outdoor Activities; *Outdoor Education; Secondary Education; *Self Concept

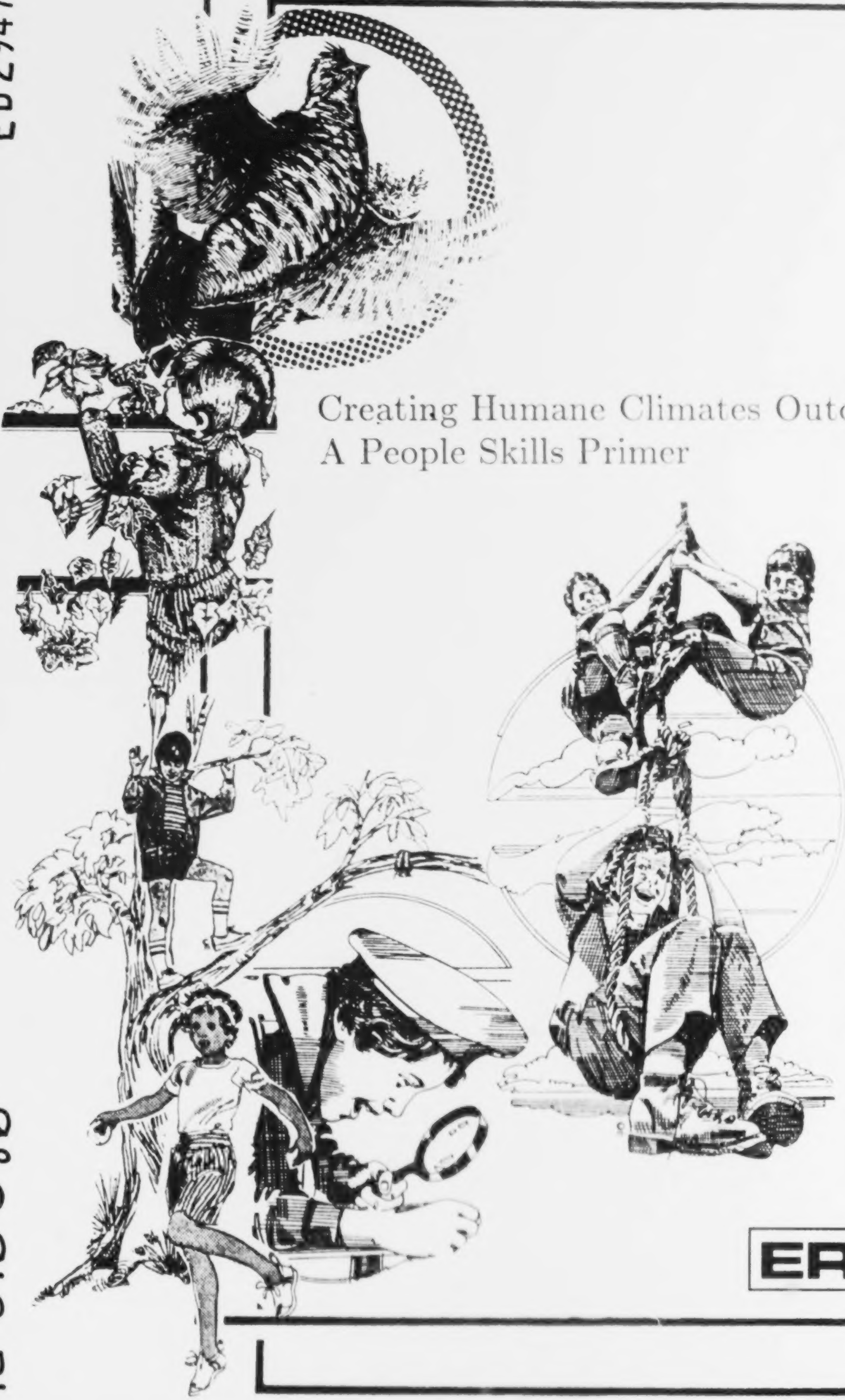
ABSTRACT

Designed to provide practical assistance in implementing outdoor learning experiences for youth and adults, this book helps professionals plan their leadership development programs and create more humane climates in a variety of outdoor settings. The book treats the three topics of self-knowledge, human communities, and outdoor-environmental awareness and values. Chapter 1 deals with building intentional communities, focusing on the necessary conditions for a sense of community and the interpersonal skills needed for getting along better with others in groups. Definitions and checklists for program evaluation are included. Chapter 2 examines intrapersonal and interpersonal skills and explains how these skills can be learned in the outdoors. Chapter 3 presents numerous outdoor learning activities. Exercises for building intrapersonal skills deal with becoming aware of feelings, affirming personal worth, demonstrating humor and imagination, recognizing personal power and growth potential, taking risks, making decisions, setting goals, deferring judgment, and identifying personal wants and needs. Exercises for interpersonal skill enhancement deal with communicating thoughts and feelings, empathizing, interpreting nonverbal language, questioning, validating others, getting to know and trust others, dealing effectively with group conflict, cooperating, and listening and responding to others. Appendices include an annotated bibliography of 33 entries. (JHZ)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED294706

Creating Humane Climates Outdoors: A People Skills Primer



U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

ERIC

RC 016 586

BEST COPY AVAILABLE

Creating Humane Climates Outdoors: A People Skills Primer

Clifford E. Knapp
Northern Illinois University

A Publication of ERIC Clearinghouse
on Rural Education and Small Schools
Las Cruces, New Mexico 88003-0001

1988

Sponsored by the Office of Educational Research
and Improvement

This publication is based on work sponsored wholly or in part by the Office of Educational Research and Improvement, U.S. Department of Education, under contract number 400-86-0024. Its contents do not necessarily reflect the views of OERI, the Department, or any other agency of the U.S. Government.

Acknowledgements: Janice L. Woodhouse for visual design.
Judith Young for typing of the manuscript.

Table of Contents

Foreword v
Introduction vii

Chapter I: Building Intentional Communities 1
Chapter II: Creating Humane Climates Outdoors 13
Chapter III: Outdoor Human Relations Activities 29

References 73
Selected Annotated Bibliography 75
Appendix: An Interview with Susan Flory 85
About the Author 97

Foreword

We are now living in a new communications era. Educators are recognizing that we need to place new priorities on building intentional communities. They understand that human relations skills must be taught *along with* the traditional academic subjects. They also know that students will not learn efficiently and effectively unless they function within humane climates. They realize that our survival on this planet is threatened by careless treatment of our earth and that direct contact with nature is important. Caring for people and treating the earth gently both involve many of the same skills and attitudes.

The purpose of this book is to provide practical assistance in implementing outdoor learning experiences for youth and adults. The focus is upon developing leadership skills and understandings which are supported by personal experience and research. Annually, hundreds of thousands of youth and adults are involved in outdoor-related programs of all kinds through schools, camps, social agencies, hospitals, and other institutions. Their leaders need and want new ideas that accomplish the dual purposes of promoting more meaningful contacts with nature and human nature. This book will help professionals plan their leadership development programs and create more humane climates in a variety of outdoor settings. It will also provide students, parents, volunteers, and other leaders opportunities to share important discoveries about people and the outdoors.

The previous numbered page in
the original document was blank

Introduction

This book deals with three main topics, each represented by the sides of a triangle. All three sides are needed to form the shape and to give it strength.

One side of the triangle represents *self knowledge* and some of the intrapersonal skills that are necessary for understanding and expanding your inner self. Another represents *human communities* and the interpersonal skills needed for getting along better with others in groups. The third side of the triangle represents *outdoor-environmental awareness and values*—those essential for enjoying and surviving on earth. The overall focus is on creating learning climates in outdoor settings where leaders can influence people and help them change and grow. All people who work with others in a helping-guiding way will find this book useful. Emphasis is placed on the development of both intrapersonal skills (personal behaviors to help people learn more about themselves) and interpersonal skills (behaviors to help people learn more about communities) through the use of the outdoors. People learn best when they are self motivated and actively involved in the process. Moreover, all of humanity needs to connect with the earth and to take better care of our environment, including the people we contact. As leaders, we can structure valuable experiences for others.

The outdoors is an unlimited source of inspiration and a context for learning about ourselves and others. Nature can be a mirror for seeing and comprehending human nature. Millions of people gather each year at camps, schools, and religious institutions to learn about themselves and the communities to which they belong. We experience the plants, rocks, stars, soil, and air while we are discovering important things about ourselves and others.

Ken Keys, Jr. wrote a simple yet powerful book entitled *The Hundredth Monkey* (1985). He is devoting his life to sharing ways that have helped him create inner peace, emotional acceptance, and appreciation of others. The story of the hundredth monkey goes like this:

In the early 1950s on Koshima Island, scientists began observing the eating habits of a wild Japanese monkey named *Macaca fuscata*. They gave the monkeys freshly dug sweet potatoes to eat which were usually covered with sand. The monkeys liked the raw potatoes,

The previous numbered page in
the original document was blank

but soon found that the sand sticking to them was unpleasant to eat. One day a young female monkey named Imo discovered that she could wash the sand off in the sea and the potato would be easier to eat. Her mother and some of her playmates imitated this behavior. In this way it gradually spread from one monkey to another over a number of years. Scientists observed that all the young monkeys learned the skill of washing potatoes and that some of the adults, who imitated their offspring, changed their eating behaviors. Other adults continued to eat the sandy sweet potatoes for a period of six years after the scientists began their observations. Then, in the autumn of 1958, the scientists observed something important. Hundreds of monkeys on the island born after 1950 were washing potatoes before they ate them. The scientists wanted to come up with a theory to explain what they observed. One possible theory was:

Suppose that one day there were 99 monkeys on the island who had learned to wash the sand from their potatoes. The next day the one-hundredth monkey learned the skill and by that evening every animal in the tribe was doing it. According to the theory, when a critical number of monkeys was reached, that was the breakthrough point needed for all of them to adopt the behavior. Even more amazing was that about the same time, scientists observed other colonies on the mainland of Japan washing their sweet potatoes in the same way. One conclusion that can be drawn from these events is that when enough members of a community adopt a specific, beneficial behavior, almost everyone follows. The behavior then becomes the norm. How did these monkeys communicate the potato-washing message across the sea to the mainland? Clearly, there are still many mysteries that cannot be fully explained. Whether or not the hundredth monkey phenomenon actually exists is still being debated.

The story of the hundredth monkey is important in several ways. I realize that I can make a difference in changing the world. You or I could be the hundredth monkey. We could also convince others to adopt a better way of behaving toward themselves and others. We may come to understand that just because people behave in certain ways, it is not necessarily right or will continue forever. For example, just because hatred and violence exist on local and worldwide scales, we do not have to accept these as inevitable. The same is true for other behaviors and attitudes, such as dishonesty, mistrust, defensiveness, criticism, confusion, apathy, and pessimism. We can create a dream for a better world and then take the steps to achieve it.

Some people may believe that self understanding and better human relations are worthy goals but that they are too difficult to accomplish. They may think that because the goal is complex, it is impossible. They don't realize that by simply adding an apostrophe to the word "IMPOSSIBLE," it can be changed to read "I'M POSSIBLE." Some critics believe that schools, camps, and other institutions should not be trying to do the job assigned to parents. These people tend to avoid anything that is the least bit controversial. Because of this attitude we still have a lot to learn about ourselves and how to create more rewarding communities. Most parents need and want the assistance of others who care about their children. In some cases, parents want practical ways to help their boys and girls grow into more humane people. They seek ways to create humane climates in their homes. The task of creating a better world is too big to be left to any one institution. We all need to cooperate and share what we know about this critical goal. This book is one step toward achieving a worldwide, peace-loving community which treats the earth with care and respect. It traces one path for creating a more peaceful world. The task can start with one individual and then spread until it reaches the "one hundredth monkey." After that happens, the world will be different in many ways.

Some people are beginning to realize the value of honest, rather than dishonest, responses to others. They understand the benefits of accepting, rather than rejecting, behaviors. They know how being cooperative can often achieve more than being competitive. People are realizing that taking appropriate risks is often better than being apathetic. They are capable of trusting others more than mistrusting them. They can begin to understand that conflicts, although impossible to eliminate completely, may be faced in ways that produce positive results, instead of separateness, hatred, and violence. People are expanding their definitions of basic life skills. They are changing their vocabulary, attitudes, and actions. Words such as humane climates, self acceptance, community building, group support, peacemaking, constructive feedback, self power, openness to differences, and genuineness are becoming part of their language. People are beginning to see the value of behaving in caring, generous, accepting, and empathic ways.

I believe that the polluting behaviors of people have the same origins as the behaviors that alienate people and create disagreements. People pollute because they think only of their own convenience, status, pocketbook, or other wants and needs. They rarely think about how their polluting behaviors affect the ecosystem and other humans, now or in the future. Even if they think about how pollution affects others, they decide to put their desires first. In the same way, individuals abuse other people by the inhumane ways they interact with them in a group. Yelling angrily, harshly criticizing, or resorting to violence are forms of human pollution inflicted upon others directly. People who do this do not seem to care about the larger community around them. They behave selfishly by trying to get their way at the expense of others. If we could teach everyone in the world to perform well on intrapersonal and interpersonal skills and create humane climates, we could eliminate pollution and solve environmental problems.

In a document entitled *An Environmental Agenda for the Future*, leaders representing some of our most influential environmental groups stated that nuclear war is "the ultimate environmental threat." This "Gang of 10" heading up the Natural Resources Defense Council, Environmental Policy Institute, National Wildlife Federation, Izaak Walton League, Sierra Club, National Audubon Society, National Parks and Conservation Association, Wilderness Society, and Friends of the Earth have labeled nuclear war as the most pressing environmental problem today. (Alliance to Environmental Education, 1985, p. 2).

This plea for improved intrapersonal and interpersonal skills and norms that support humane climates does not spring from a naive, Pollyanna view of the world. There *are* hardships, suffering, and corruption in the world and people have reasons to be distrusting, closed, rejecting, ingenuine, defensive, critical, and isolated. We need not punish ourselves if we sometimes behave and feel in these ways. We usually can explain why we think and feel as we do. The point is that we have the capacity to direct our energy in whatever ways we wish. We have the power to care for the earth or to destroy the natural world, ourselves, and others. This book focuses upon the positive traits of people and aims to start ripples that will spread across the seas. If you agree with this vision and would like to begin the journey, you may be the hundredth monkey. However, merely reading these pages and agreeing with the message is not enough to change the world. You must tell others about what you believe and lead them in activities that help them learn the skills for living a more humane life. The road is not smooth, but we can all reach the same destination and enjoy the scenery along the way.

Humanizing Outdoor Programs: This I Believe

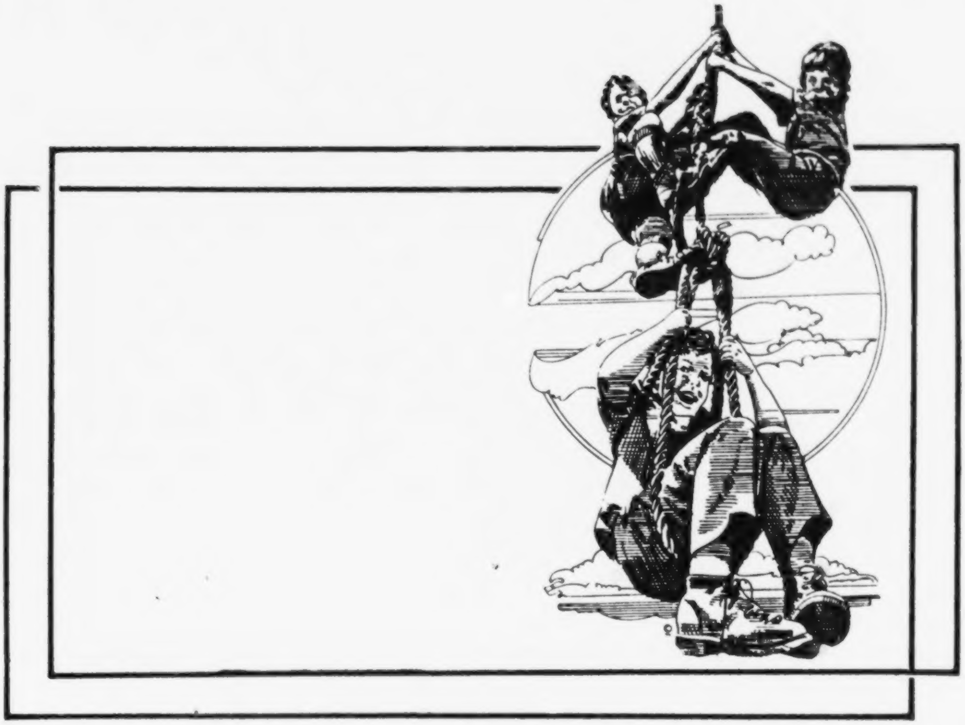
> *In choosing our beliefs we are therefore also choosing the images that will guide, create, and pull us, along with our culture, into the future. The world partly becomes—comes to be—how it is imagined.*
>
> *—Gregory Bateson*

The process of humanizing outdoor programs is a long-term goal which consists of several interrelated components. Humanizing involves structuring program activities (both formal and informal), influencing physical settings and conditions, and gathering skilled people to implement a commonly held set of purposes. Underlying these components of the humanizing process are several guiding principles and beliefs about human nature and individual and group learning. Some of the most important are:

1. In addition to a set of universal physiological needs, people share a common desire for recognition, caring, acceptance, self-esteem, identity, security, freedom and power to achieve goals, challenging activity, clear values, fun, and intellectual and spiritual growth.
2. Given a nurturing environment, people have inner wisdom about what they need and value as they strive to achieve these constructive ends throughout life.
3. People want a range of appropriate choices in deciding what to learn and how to learn it.
4. People want to become more aware of their own thoughts and feelings as well as those of others.
5. People prefer to cooperate in reaching group goals rather than to compete for the same resources.
6. People find satisfaction in accomplishing personal and group goals that they have had opportunities to establish.
7. Personal growth is not always easy, but it is best accomplished when the purposes for change are clear and realistic.
8. People want to assume more and more responsibility for their own self-direction, self-discipline, and self-evaluation as they mature.
9. People respond best to situations in which their uniqueness and special attributes are recognized and nurtured.
10. People have varying requirements for being alone and being with others as they learn intrapersonal and interpersonal life skills.

11. People have the potential for creative problem solving, conflict resolution, and decision-making if given the opportunity and proper environmental conditions.

12. To help facilitate growth in others, a leader needs to communicate support, empathy, genuineness, honesty, trust, unconditional positive regard, and the ability to process experiences of others so they will gain greater personal meanings from their activities.



Chapter I

Building Intentional Communities

Introduction

Whenever we join a group of people to complete a task, learn something new, celebrate an event, or have fun, we enter an intentional community. It is a group formed for a clear purpose. The term "community" is difficult to define because it means different things to different people and some may have not experienced it often. I can even experience a "sense of community" with people when they are far away. I can also feel distance among people I see everyday. The "community" feeling comes from pleasant memories of connectedness in a group. A "sense of community" is more of a set of positive feelings than concrete experiences. These feelings involve caring and being cared for, belonging, and having a sense of control over my involvement and the direction of the group.

A community is a group of organisms gathered together in close association under common rules. Achieving a sense of community is a dynamic process. Groups of people never fully achieve the goal of an ideal community; however, they can continuously approach it.

Creating a sense of community, as a goal in outdoor-environmental education, is often ignored. Many times other "academic" objectives take precedence in the program. Planning for a sense of community is often left to change. The necessary conditions for a sense of community is often left to chance. The necessary conditions for a sense of community can be structured in order to work toward this goal. Progress is achieved when group members are aware of some common beliefs. People generally behave on the basis of what they believe. If people agree that a sense of community is a desirable goal, they are often willing to work toward it.

The previous numbered page in
the original document was blank

Community Definitions

Other writers have defined what "community" has meant to them:

> *Community is sharing a particular physical place, an environment, not only with other people but the other beings of the place and fully realizing that the needs of all the beings of that place affect how you live your life. (LaChapelle, 1978, p. 120).*
>
> *A community consists of all relations of the individuals with each other, their common feelings, experiences, and values, as well as the range of differences the organization can constructively assimilate, utilize, or tolerate. It consists of the image that individual members have of the group and that outsiders have of the group: and it consists of the way each member bears the group image toward outsiders, as well as the group characteristics which outsiders attribute to each member. (Hawley & Hawley, 1975, pp. 51-52).*
>
> *Community is the product of people working together on problems, of autonomous and collective fulfillment of internal objectives, and of the experience of living under codes of authority which have been set in large degree by the persons involved. (Sax & Hollander, 1972, p. 248).*
>
> *Just as plants and animals occupying the same habitat come into competing but reciprocally meaningful relationships to each other and to the surrounding natural environment—relationships which constitute a "community" in that their activities quite inadvertently become intertwined in a "natural economy"—so also do the human inhabitants of a city. (Nisbet, 1973, p. xvi.)*
>
> *We have, at some fundamental level, become more effective in facilitating the formation of temporary communities. In these communities, most of the members feel both a keen sense of their own power and a sense of close and respectful union with all of the other members. The ongoing process includes increasingly open interpersonal communication, a growing sense of unity, and a collective harmonious psyche, almost spiritual in nature. (Rogers, 1980, p. 182).*
>
> *If we are going to use the word meaningfully we must restrict it to a group of individuals who have learned how to communicate honestly with each other, whose relationships go deeper than their masks of composure, and who have developed some significant commitment to "rejoice together, mourn together," and to "delight in each other, make others' conditions our own." (Peck, 1987, p. 59).*

We join many different communities during our lifetimes. Some communities are more permanent then others. Most people belong to a community to be with people they feel comfortable with and friendly toward. They have already identified some common values which they want to share. In order to help you become clearer about how you perceive a community, the following exercise may be helpful.

Sense of Community Indicators

What are some indicators of a sense of community for you? What elements must be present in order for you to feel connected to a group?

Directions: Select a specific community to which you belong. Use ratings from 0–10 (10 is the highest) to evaluate the following:

In Column 1, rate each item according to *how much you agree* that item is necessary for you to experience a sense of community.

In Column 2, rate each item according to whether you *now experience* that item in your selected group.

In Column 3, rate each item according to how much you would *like to experience* that item in your selected group.

I experience a sense of community when I:	1	2	3
Empathize closely with the thoughts and feelings of others.			
Want to include others and be included in an activity.			
Build up or validate others in person and in their absence.			
Show perceptive support when it is needed.			
Feel that I need a group of people to support my goals and accomplish my purposes.			
Feel strong emotion on issues that relate to others in the group.			
Allow myself to trust and become vulnerable to a certain extent.			
Demonstrate that I care about maintaining the relationships in the group.			
Am appropriately self-disclosing and honest in my communications.			
Want to know about and seek out information about others in the group.			
Want to join with others to cooperatively complete agreed-upon tasks.			
Believe I have a certain amount of power and control in deciding on the direction of the group.			

After completing the three columns of this exercise, think about or discuss the following questions:

1. Are some community indicators more important to you in certain groups?
2. Can you add any community indicators that you believe are essential in some groups?
3. Are there some community indicators that you believe do not belong in the list?
4. Were some community indicators difficult for you to rate? Why was this so?

5. Which community indicators were rated lower than where you would have liked them to be? What can you do about this?

6. What are some ways in which you block yourself from rating certain indicators higher? What are some ways in which others block you from rating them higher?

7. Can you make an action plan that would help you feel more of a sense of community in the group you selected? If so, do it.

Approaching a Sense of Community

The development of a sense of community depends upon the qualtiy of the interactions among its members. Martin Buber described a community as a collection of "person with person" relationships. If the system of human interrelationships is not functioning smoothly, the quality of the community is affected. The quality of a fully functioning community is dependent upon the number of persons experiencing effective communication, the degree to which common values are shared, and whether or not individual or group purposes are realized. This does not mean that members of a community must all think and act alike. Community members can agree to disagree on certain issues and to encourage a degree of diversity. It is true, however, that a core of common values and purposes usually creates and holds most communities together.

There is no such thing as the "ideal" community for all. We usually have our own definition of a good community. Consider the following characteristics for communities you value:

1. Members share a feeling of power and influence with others.

2. An adequate level of rapport exists among the members.

3. The members support the goals and methods used in the community.

4. A degree of individual difference is accepted and often celebrated.

5. Open and honest communications exist among the members.

6. The members recognize a feeling of shared responsibility to maintain and improve the community.

It may appear obvious that a good community depends upon the skills of the members and their expectations. The skills include both intrapersonal ones that aid the individual in feeling good about him/herself and the interpersonal ones that generate clear communication and a humane climate. Group members can assume the leadership for helping others increase these skills to create a more effective community.

The Community Building Dilemma

Our culture and many others all over the world seem to avoid applying all we know about developing more effective communities. We need only to examine the media to discover that people have difficulty in getting along with others. Newspapers tend to highlight conflict and violence more than human interest stories about cooperation, especially on the front page. Television emphasizes competitive events in sports, beauty contests, political races, and other "newsworthy" win-lose events. Many comedy shows are characterized by putdown jokes and humor based upon human frailties. Many films sell exploitive sex and violence and are rewarded with long lines at the theaters.

Although they espouse belief in improved human relations, our educational and religious institutions do not do much about teaching intrapersonal and interpersonal skills. They often focus on different priorities and the programs suffer from too little financial support. Some schools have been described by critics as unhappy and boring places with oppressive rules and uninspiring curricula. Churches and temples advocate peace and harmony but are sometimes plagued with internal power struggles. This gloomy set of generalizations does not mean that within each institution there are not inspired, competent, and energetic individuals. They are there, but they still struggle among the 99 monkeys, working and waiting for change. Some people persist against tremendous odds and continue to seek ways to implement their plans for developing a sense of community. Others become discouraged and give up to find new challenges in other occupations. I believe that we are getting closer to the breakthrough that will change the world and assure human survival.

We do not know all the answers to questions of how to create more effective communities. Often there is more than one right answer to the critical questions. The first step in achieving a sense of community begins by asking the right questions. In many cases, we have not been asking the kind of questions that reveal useful answers. Consider the following questions (and your answers to them):

1. How do you encourage members of the community to get to know and care for each other?
2. To what extent do you draw upon the larger, surrounding community to contribute to the smaller community?
3. How to you encourage members of the community to confront and resolve their own problems and issues?
4. How is decisionmaking power distributed among participants, staff, and administrative personnel?
5. How does the diversity among members help and hinder the development of a sense of community?
6. Do cliques and subgroups contribute to or deter from building a sense of community?
7. How is conflict among community members dealt with and resolved?
8. How much of what is learned about community building do participants take home to apply in their families, schools, religious institutions, and other parts of their lives?

9. Is building a sense of community one of the high priority program goals?
10. What norms and rules have been established to increase the possibilities for achieving a sense of community?
11. How do you deal with individuals who do not accept some of the established norms and rules?
12. What are some barriers to achieving a sense of community?
13. What are some of the model communities and community leaders you have experienced and hold as standards of excellence?
14. If you were asked to reduce your methods for building a sense of community to a simplified formula, what would it be?
15. What are the advantages and disadvantages of an isolated setting for establishing a sense of community?
16. What human behaviors and attitudes indicate to you that a sense of community is developing among a group of individuals?
17. What are some characteristics of outdoor activities that help build a sense of community?
18. What specific intrapersonal and interpersonal skills foster a sense of community?
19. What basic assumptions and philosophies do you hold about people in communities?
20. What is the right balance between individual freedom to choose your own lifestyle and the need to conform to community norms and rules?

Group Norms

> *Norms are informal standards of what is expected, appropriate, acceptable, or valued by members of a group. (Napier & Gershenfeld, 1983, p. 24.)*
>
> *Norms are shared expectations, usually implicit, that help guide the psychological processes and the behaviors of group members. (Schmuck, 1983, p. 2.)*

Intentional communities often operate using a set of identifiable and sometimes unstated norms to guide individual and group behavior. These norms are not always clearly outlined or understood. In this instance, if a person unknowingly misbehaves, the other people usually become upset. One of the most important functions of a community is to make the norms explicit for all to examine and evaluate. Intentional communities persist largely because the majority of its membership know what conduct is expected and agree with this code of conduct. Relatively little authoritarian enforcement of norms is needed if the community members exercise self discipline and agree upon a standard of acceptable behavior.

Group Norms Assessment

Directions: For each norm statement, check the appropriate column to the right. Select a particular community that you know well. 1 = Encouraged; 2 = Ignored; and 3 = Discouraged.

What is your assessment?	1	2	3
Praising, complimenting, and "catching people doing good things" are			
Trusting each other and sharing ideas and materials are			
Interacting with and including everyone in the group are			
Bringing conflicts out into the open to attempt to resolve them is			
Sharing in important decisionmaking is			
Seeking feedback for self and group growth are			
Playing and laughing together are			
Accepting diversity of values and behaviors are			
Cooperating more than competing is			
Expressing feelings and emotions at appropriate times is			
Sharing inspirational readings and ideas are			
Touching in non-sexual ways to express mutual caring is			
Structuring gatherings for communicating and getting to know each other is			
Respecting individual privacy and time to be alone are			
Flexibly sharing leadership and followship roles are			
Sharing responsibility for tasks of daily living is			
Trying new things and taking well-thought-out risks is			
Being sensitive to others and supporting them when needed is			
Discussing more positive situations than negatives ones is			
Being open and honest in expressing opinions are			
Recognizing and listening to others are			
Creating a safe, non-threatening climate is			
Questioning and asking for reasons behind actions are			
Reflecting on experiences, individually and in a group, is			
Planning future community events together is			
Asking directly for what you want and need is			

What did you learn from examining the norms of a particular group? Consider and discuss the following questions about norms.

1. Were you surprised to find that some norms are encouraged, ignored, or discouraged?
2. Who in your community influences the norms the most?
3. Did this exercise bring any norms to your awareness that you had not considered? If so, which ones?
4. Which norms would you like to change, if any?
5. If you would like to change a norm or create a new one, how is the best way to go about this?
6. How would making a list of group norms help you understand them better?
7. Did you discover any norms held by your group that differ a great deal from others held by a different community near you?
8. Are some norms so firmly established that they are unlikely to change? If so, which ones?
9. Do some norms exist in your community that were not on the list? If so, what are they?

Balancing the Elements in Community Programs

Outdoor leaders have not always looked carefully at the balance among the elements comprising the program or the curriculum. If the community members have difficulty in reaching their desired goals and objectives, some of these elements may be out of balance.

The program or curriculum is composed of more than just activities. Other aspects to consider are the people's beliefs, the material resources, and the environmental setting. For example, the group norms may be more critical than supportive, the pace may be too fast or slow, there may be too little choice extended to the participants, the climate may be challenging, or the staff may need more cohesiveness. Other sources of community problems may to be too many indoor activities or the weather may be too hot or cold.

The following continua will help you assess the balance in your program or curriculum.

Examining Program Balance

Directions: Place "X's" on lines which indicate the ***general characteristics*** of your program or curriculum. Use the space beneath each line to record notes and comments.

Activity Location

Outdoors ____________/____________ Indoors

Activity Format

Competitive ____________/____________ Cooperative

Activity Structure

Individual or small group ____________/____________ All-group

Activity Outcome

Stress producing ____________/____________ Stress reducing

Skill Goals

Intrapersonal ____________/____________ Interpersonal

Activity Type

Well suited to setting ____________/____________ Not appropriate for setting

Focus

Thoughts ____________/____________ Feelings

Norms

Supportive ____________/____________ Critical

Lifestyle

Consumptive ____________/____________ Conserving

Pace

Fast ____________/____________ Slow

Nutrition

High ____________/____________ Low

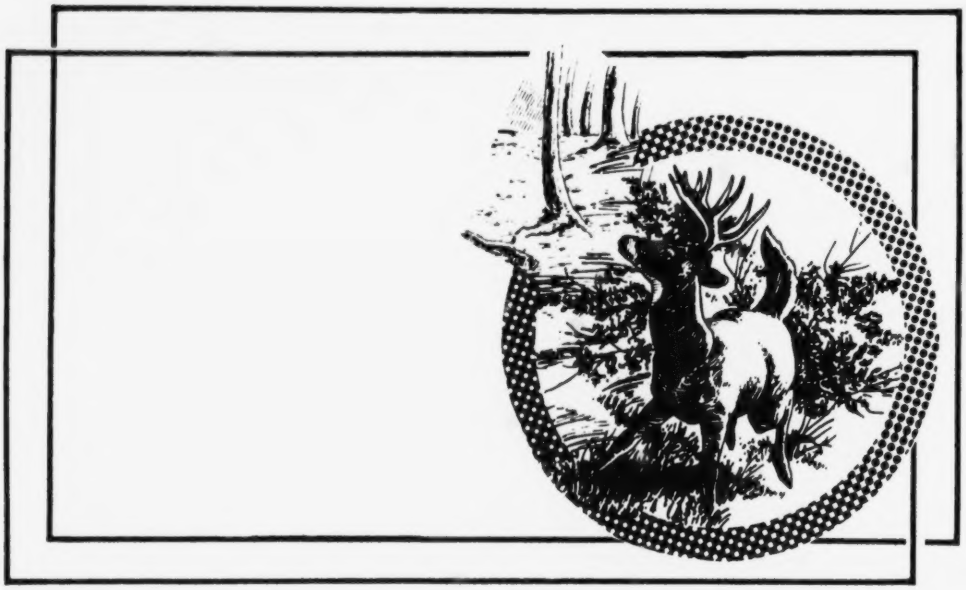
Low	Participant Choice ____________/____________	High
Centered in one or a few	Leadership ____________/____________	Distributed among many
Handed down from administration	Rules/Procedures ____________/____________	Developed by whole group
High	Creative Opportunities ____________/____________	Low
Challenge/adventure	Climate ____________/____________	Mundane/boring
Cohesive/mature	Staff Assessment ____________/____________	Divisive/immature
Participants told what to value	Philosophy ____________/____________	Participants given practice in valuing what they choose
Listening/passive	Methods ____________/____________	Doing/active

After completing the exercise, ask yourself some of the following questions:

1. What aspects of your program are you pleased with?
2. What aspects of your program do you want to change?
3. Do you have the power to change them or do you need to speak to someone else about it?
4. What resources are available to help you change?
5. What will be some steps in your action plan?

Summary

Building fully functioning communities is difficult. In order to feel a sense of accomplishment, leaders must be clear about what they believe—about themselves, about others, and about the dynamic interactions among group members.



Chapter II

Creating Humane Climates Outdoors

Introduction

What is so special about a greenhouse and why do plants usually flourish inside no matter what the weather outside? A properly-managed greenhouse can provide a climate-controlled environment that allows the plants within to receive all of their necessary requirements. People, too, need certain optimal conditions in order to grow. They thrive in humane climates which are made up of factors such as caring, empathy, trust, validation, cooperation, humor, respect, choice, optimism, and clear communication. Their development utilizes two types of intelligence—intrapersonal and interpersonal. Gardner (1984, p. 22) has defined these as follows:

> *Intrapersonal intelligence centers on the individual's ability to be acquainted with himself or herself, to have a developed sense of identity.*
>
> *Interpersonal intelligence involves understanding others—how they feel, what motivates them, and how they interact with one another.*

Intrapersonal skills are those capacities that allow individuals to gain access to their "feeling" lives. These skills involve the abilities to discriminate among the range of human feelings, identify them accurately, and use them in understanding and directing personal behavior.

Interpersonal skills are those capacities that allow individuals to notice and respond to others by making distinctions among their temperament, motivations, and intentions. Interpersonal skills enable individuals to become more aware of and sometimes influence the dynamics of groups. Both kinds of skills intersect. In Gardner's (p. 26) words, "The more you understand about other people the more potential you have for understanding yourself."

The previous numbered page in
the original document was blank

This chapter elaborates upon some of these skills and explains how the outdoors can enhance their learning.

Why Are Intrapersonal and Interpersonal Skills Important?

As a boy growing up, I sometimes had difficulty understanding who I was and what I felt in certain situations. I knew that I was not alone in feeling confused, scared, angry, sad, or joyful, but that did not help me sort out these feelings and make sense of them. I also had difficulty getting along with some people. Before I knew what had happened, I would get into fights or arguments. I knew that I did not like these conflicts, but I did not know how to avoid most of them or resolve them once I became involved. Feelings about myself were closely entwined with feelings about others. Sometimes I felt like I had a tiger by the tail or that I was a tiger and someone had me by the tail. Growing up was not easy and it seems, even now, that there was always more to learn about intrapersonal and interpersonal skills. If only I could have received more help in getting in touch with my inner feelings and getting along with others, I could have dealt with conflicts differently.

My teachers were good at helping me with the traditional academic skills I needed to progress through school, but they rarely provided me with helpful people skills. They did the best they could in a world that seemed to ignore mental health. When I was growing up, I needed more help with human relations skills.

Why Learn These Skills Outdoors?

My schooling could be described as a two-by-four-by-six-education—I was mostly exposed to knowledge found within the two covers of a book, experiences within the four walls of a classroom, and time segments arranged in six periods a day, each devoted to a separate subject. In elementary school my only outdoor education consisted of brief recess periods and one memorable time in the fourth grade when we planted trees near the school. In junior high, we took a trip to Washington, D.C., and in high school I don't remember a single class, except physical education, ever being held beyond the confines of the building. I could have learned so much more if the classroom had been extended to include my community and the surrounding region. My real education about the environment took place on weekends and during vacations when I explored the woods and fields near home with my friends. This outdoor learning was limited and occurred by trial and error because I met few adults who could guide me in the ways of the woods. The closest I ever got to a camp setting was a visit to a farm for several weeks in the summer. I had to learn about nature and human nature mostly on my own.

As students, we want a greenhouse-like environment which provides the nurturing factors that favor our preferred learning styles. As youth leaders, we want to use appropriate teaching styles that encourage learning in all of our students. The outdoors can provide a special set of conditions which reaches students who prefer to learn through involvement and investigation, using whole-body activities in realistic settings. These learners respond well to concrete experiences as they develop concepts, skills, and values. The outdoors is a vast resource that still remains largely untapped by leaders who were conditioned to teach and learn about the outside world by being inside. We develop all of that if we really believe that by expanding the classroom to the outdoors we expand the mind.

Seeing Connections Between Nature and Human Nature

Are human beings all that different from other animals and plants? How are we interrelated with rocks, air, water, soil, or the stars and planets? Do we have obligations to nature as well as to other humans? Over the centuries philosophers, scientists, educators, psychologists, and other great thinkers have considered these questions and others about humankind's relationship with the rest of the planet. Many of them have concluded that we are closely connected to the natural world, that we must recognize this relationship, and that we need to behave in ways that reflect an ethic of caring and stewardship. Following are some views of how nature and human nature are related. Do you agree with some of these insights?

> *What we know of ourselves "inside" is ultimately what we will allow ourselves to know of nature "outside," for nature is also us.*
>
> *—Theodore Roszak*

> *A man is ethical only when life, as such, is sacred to him, that of plants and animals as well as that of his fellow men.*
>
> *—Albert Schweitzer*

> *We have forgotten that we are connected to all of our relations on earth, not just our human family. We have forgotten that we have responsibilities to all these relations, just as we have them to our human families.*
>
> *—Sun Bear and Wabun*

> *The Universe is the Mirror of the People, and each person is a Mirror to every other person ... the tiniest flower can be a Mirror, as can a wolf, a story, a touch, a religion, or a mountain top.*
>
> *—Hyemeyohsts Storm*

> *Nature is part of our humanity and without some awareness and experience of that divine mystery, man ceases to be man.*
>
> *—Henry Beston*

> *The earth is what we all have in common, it is what we are made of and what we live from, and we cannot damage it without damaging those with whom we share it. There is an uncanny resemblance between our behavior toward the earth. By some connection we do not recognize, the willingness to exploit one becomes the willingness to exploit the other ... It is impossible to care for each other more or differently than we care for the earth.*
>
> *—Wendell Berry*

> *The whole of nature is a metaphor of the human mind.*
>
> *—Ralph Waldo Emerson*

How can we reenter the first world of nature, from which we have alienated ourselves?

—*Loren Eisely*

People are attracted to and find experiences interesting that are compatible with who they are. We're surrounded by stimuli that we pay no attention to. We actively ignore some things, and actively select others.

—*Sandra Searr*

An individual becomes fully human and capable of experiencing happiness and joy only as he/she actively engages the natural environment and the world of other human beings through the experience of empathy.

—*William James*

Man is not himself only ... He is all that he sees; all that flows to him from a thousand sources ... He is the land, the lift of its mountain lines, the reach of its valleys.

—*Mary Austin*

Stuart Chase's two "great questions": How shall we come to terms with nature? How shall we come to terms with our own kind?

—*Stuart Chase*

Like Thoreau, he [William James] believed that through observation one could chart the relationship and principles of unit that held the human community and the universe together.

—*Homer Page*

The attitude of people toward their ecology depends on what they think about themselves in relation to things around them.

—*Lynn White, Jr.*

Because we have acted with only partial awareness we have upset the equilibrium and have torn the fabric of the universe, which now returns to exact its ecological reparation. Environmental degradation, alienation, urban decay, and social unrest are mirrors of the shortness of our vision of man and the universe. Our outer world reflects our inner conditions.

—*Duane Elgin*

To realize our true identity is to "find that the I, one's real, most intimate self, pervades the universe and all other beings. That the mountains, and the sea, and the stars are a part of one's body, and that one's soul is in touch with the soul of all creatures."

—*W. Harmon*

As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional "unconscious identity" with natural phenomena. These have slowly lost their symbolic implications.

—*Carl G. Jung*

Before we can use the outdoors to improve intrapersonal and interpersonal skills, we must understand the interconnections among nature and human nature.

Most American Indians have appreciated these relationships among all living and nonliving things on earth. Respect for the land and all of creation was incorporated into their religious and daily lives.

To the American Indians, nature meant all things, including people. They did not see people as separate from the rest of the world. Some tribes referred to certain animals as mice-people, elk-people, and buffalo-people.

Other cultures have recognized that we have been connected to the earth in the past, are now connected, and always will be in the future. Abraham Maslow defined a self-actualized person as one who can integrate opposites and see them as one interconnected whole. One of my main interests in the field of outdoor-environmental education has been to bring nature and human nature together through activities. Gregory Bateson (1979, p. 8) asked:

> *What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And me to you? And all the six of us to the amoeba in one direction and to the backward schizophrenic in another?*

John Muir, a naturalist, said the same thing in another way: "I only went for a walk and finally concluded to stay out till sundown, for going out I found I was really going in." (Teale, 1954, p. 311).

Nature can provide us with a setting for learning about our inner selves and others. So often, we separate nature from human nature—birds or trees from people. I have observed naturalists, so intent upon identifying a plant or animal or giving facts about it, that they ignore the people they are leading. This misguided interpreter "forgets" to hear the verbal or see the nonverbal clues which indicate whether or not the people are making connections with the earth. The people being led are often not allowed enough time to ask questions or to enjoy nature in meaningful ways. Outdoor leaders must consider their students as part of the environment to be observed as carefully as a tiny flower along the trail.

How Can We Create Humane Learning Climates?

A human climate includes factors such as respect, trust, high morale, opportunities for input, growth and renewal, cohesiveness, and caring.

Carl Rogers (1983), p. 136) raised two key questions about creating humane climates:

> *...How can I create a psychological climate in which that child will feel free to be curious, will feel free to make mistakes, will feel free to learn from the environment, from fellow students, from me, from experience? How can I help him recapture the excitement of learning that was natural in infancy?*

Selected Intrapersonal Skills

The following sections describe some intrapersonal skills necessary for creating humane climates.

Becoming Aware of Personal Feelings

> *The best and most beautiful things in the world cannot be seen or even touched. They must be felt with the heart.*
>
> *—Helen Keller*

Becoming aware of our feelings can be the most difficult part of solving personal problems. Once you know how you are feeling, you can usually decide what to do about a situation. Have you ever been confused about something and could not identify how you felt? Feelings are not necessarily good or bad. They just exist. However, we can behave in ways that can be considered good or bad as a result of feeling certain ways.

Some people believe that we create our own feelings by thinking specific thoughts. For example, if you see a bee and feel scared, you might have thought that the bee would sting you. This thought might have popped into your head when you recalled the last time you were minding your own business and a bee stung you. If you had thought instead of how the bee gathers nectar to make honey, you might have felt happy (especially if you like honey). Sometimes identifying your feelings depends upon finding the right words to express them. Someone else can often help us by asking us what we are experiencing.

Affirming Personal Worth

> *I am larger, better than I thought. I did not know I held so much goodness.*
>
> *—Walt Whitman*

Sometimes people are their own worst enemies. They put themselves down more severely than they criticize others. However, there is evidence that people who criticize others usually have a low image of themselves too. Usually, self putdowns are simply bad habits like interrupting someone in a conversation or biting your nails. If you have this self-critical habit, you can do something about it, if you are willing to work at changing. Changing personal behavior is never easy, so you will need to be patient and gentle with yourself. One way to get started is to develop a language of affirmation. Words such as "I appreciate myself because . . .", "I like these things about myself . . ." or "my strengths or talents are . . ." can be used to celebrate yourself. Before you can do this, you must erase the idea that it is wrong to affirm yourself. Some people believe they are conceited, vain, boastful, or bragging if they tell themselves and others about the things they are good at doing. Self affirmation, realistically assessed and honestly given, is one of the best ways to replace negative self evaluations with positive ones.

Demonstrating Humor and Imagination

> *Laughter is the shortest point between two people.* *—Victor Borge*
>
> *Imagination rules the world.* *—Napoleon Bonaparte*

Developing a sense of humor can be good for more than a few laughs. Researchers are finding that humor can help raise our self-esteem if we are able to laugh at some of the things we do. Therapeutic humor can also help people develop an interest in others and become more social. Joel Goodman, humor educator, believes that a daily dose of humor can not only relieve stress and blow away your blues, but it can also be a very effective part of the treatment for physical illness. Humor can also serve as an effective teaching tool. It can be an attention getter for students and also help in retaining what is taught to them. Developing a sense of humor and imagination, as personal skills, can bring many rewards, including a lot of fun. Everyone wants to be able to laugh, whether they know it or not. Humor can be a useful tool in developing imagination and imagination can be important in being humorous. With our brains, we form images of things not always available to our senses. The creative process involves combining familiar things in new ways. Using your imagination to solve personal problems can make life more enjoyable and rewarding as well as help in understanding others.

Recognizing Personal Power and Growth Potential

No bird soars too high if he soars with his own wings. —William Blake

Personal power can be used to meet needs and desires in positive or negative ways. Power becomes negative and oppressive when it is used at the expense of someone else with less power. Power can be used positively when it serves to enhance others in relationships. The positive use of personal power is what makes us attractive to others and benefits them. We can recognize power in many areas of our life including natural (physical skills and intelligence), educational (school achievement and career skills), associational (the "connections" we have and the people we know), emotional (the ability to inspire closeness and trust), social (warmth and supportiveness), and character (being cheerful and honest). The recognition of our personal power and its appropriate use can make a difference in the way we see ourselves and respond to our environment. Personal power can be used to begin projects that reduce pollution and preserve natural ecosystems.

Taking Appropriate Risks

A ship in a harbor is safe, but that is not what ships are built for.
—William G.T. Shedd

David Viscott (1977, p. 17) defined risking in his book: "To risk is to loosen your grip on the known and the certain and to reach for something you are not entirely sure of but you believe is better than what you now have, or is at least necessary to survive." Taking risks is both scary and exciting. Risk-taking does involve overcoming fears, but conquering fear can open up new alternatives in life. Appropriate risking does not mean taking foolish chances with your physical safety. It does mean giving careful thought to the consequences of what you would like to do to make your life more satisfying. Sometimes the only way to grow is to overcome your fears and change your life through thoughtful action. Someone once said that "if you're not churning, you're not learning" and "no pain, no gain." Do you think these sayings are true for you?

Selected Interpersonal Skills

The following sections describe some interpersonal skills necessary for creating humane climates.

Communicating Thoughts and Feelings

> *The act which requires the most courage is . . . simple, truthful communication.*
>
> *—Rollo May*

It has been estimated that we spend 70% of our active hours communicating as we listen, speak, read, write, and give messages nonverbally. Communicating to others is one of the most complex processes that we can attempt. Sometimes people act as though they come from different planets when they try to transfer meanings to each other. Communicating is difficult because the symbols used often have different meanings to different people. The message sender must also find a receptive message receiver and that is often when complications arise. The meanings are not in the symbols themselves; they are in the perceptions of the people. We sometimes forget that two people's experiences are never exactly the same. Someone once said, "I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant." Words communicate best when the sender and receiver share similar experiences and agree on the words to represent those experiences. If the message is sent but not received, no communication takes place, at least not the intended one. Perhaps more human conflicts result from poor communication than from any other cause. Because communicating is a two-way street, people must work together to practice this skill.

Empathizing With Others

> *I want to hear deeply, clearly, accurately enough that I am able—to some extent—to feel what you feel, hurt a bit where you hurt, and want for you the freedom to be all you are becoming.*
>
> *—David Augsburger*

The word "empathy" comes from a German word which means "feeling into." If we are able to accurately "get into" or share the feelings of others, we are known to have good empathic skills. Some American Indians believe that the way to really understand someone is to "walk in their moccasins" for a while and try to understand the world from their perspective. Empathy is a skill which must be practiced in order to improve. It means tuning into as many clues as possible which reveal another's feelings. One way to do this is to "listen for the feelings behind the words." For example, if a person responds to the question "How are you?" by frowning and saying "Fine!" you can often disregard the word and guess that the person might be sad or angry. One way to test your guess is to sensitively check this out with the person to determine if you have empathized accurately. In order to empathize you need to maintain a certain amount of distance and be able to separate your feelings from the feelings of another. You must also be able to understand some of the reasons that people might feel the way they do. A person who can empathize skillfully can help others to grow and change and is more likely to develop a close relationship with them.

Interpreting Nonverbal Language

> *Reading body language seems to operate in accordance with an elaborate and secret code that is written nowhere, known by none, and understood by all.*
>
> *—Edward Sapir*

Nonverbal language may sometimes be more effective in communicating than verbal language. A smile, frown, pat on the back, or eye gesture can "say" quite a lot sometimes. These gestures can also be misinterpreted just as words can. The world over, a "thumbs up" sign does not always mean that everything is fine or nodding your head up and down does not always mean "yes."

We use gestures in two main ways. One type of body gesture usually means very little in a conversation. For example, cleaning the dirt from beneath your nails in public is not normally meant to convey a message. Another type of body gesture can mean a lot, by itself or accompanied by words. For example, a wave of the hand usually means "hello" or "good-bye" depending upon whether someone is coming or going. We must be sure that a particular gesture means the same thing to both individuals, unless we like to live dangerously.

Sometimes the positioning of the body can reveal a great deal about a person's participation level in a group. Becoming aware of how people communicate without words opens up a whole new language that can make anyone bilingual if they understand both verbal and nonverbal ways of conveying messages.

Drawing Out Others Through Questioning

> *I came to appreciate that the right question is usually more important than the right answers to the wrong question.*
>
> *—Alvin Toffler*

Asking the right questions can open the door to learning for yourself and others. Asking the wrong questions can close minds to knowledge. Researchers who have studied the skill of question asking have made some interesting discoveries. Science educators have found that when elementary school teachers wait at least three to four seconds after asking a question the students asked more questions of their own. Albert Bandura, a psychologist, found that when someone in authority modeled the kinds of questions that they wanted others to ask, the people tended to ask more of them.

There are several different types of questions, but two commonly used ones are described as either "closed" (convergent) or "open" (divergent). Closed questions are usually used to get a single answer to something previously learned. One research study revealed that 60% of the questions teachers ask are of this type. Open questions are usually used to stimulate student thinking by encouraging a variety of correct answers. This type of question might add more interest to a lesson because it would involve more students in the learning process.

Drawing out others through asking good questions is a skill that teachers and students can practice and improve. Most people agree that better questions will promote better learning.

Validating Others (Through Words, Gestures, and Touch)

> *Those who bring sunshine to others cannot keep it from themselves.*
>
> *—Anonymous*

To validate something or someone is to recognize that they are important and meaningful *and* to express that belief. Validating is giving praise, compliments, or appreciation to others. We can validate someone by using word such as "great job" or gestures such as putting your hand gently on their shoulder or smiling. We all like to feel validated by others throughout our lives, especially when we feel discouraged. When validations are given honestly and with caring, they can make people feel better. They can also serve to build a sense of connection with others.

Traditionally, our culture has had a difficult time validating others. If we want to reverse this trend towards "put downs" which are sometimes learned from television and the movies, we must find ways to validate others and set good examples. Look for ways to communicate the positive traits you see in your friends and family members. Some key areas to validate are their self-confidence and worth, knowledge, creativity, achievements, or their membership in groups. Think of what you like to hear from others and give them validations in these areas if they fit. The norm of giving validations can spread quickly among the people around you, so be prepared to reap the benefits.

Putting It All Together

Most outdoor programs sponsored by camps, schools, churches, temples, and other organizations have established personal growth and improved human relations as two important goals. The achievement of intrapersonal and interpersonal skills is a useful tool for increasing self satisfaction and developing a sense of community.

Intrapersonal skills are those capacities that enable people to become more aware of their internal, feeling lives. Some examples are becoming aware of personal feelings, affirming personal worth, recognizing personal power and growth potential, taking appropriate risks, identifying personal needs and wants, and demonstrating humor and imagination. Interpersonal skills are those capacities which enable people to become more aware of their interactions with others. Some examples are communicating thoughts and feelings, empathizing with others, interpreting nonverbal language, drawing out others through questioning, validating others, cooperating and listening and responding to others.

In most traditional outdoor programs, the activities designed to foster people skills have been, for the most part, separate from the activities designed to develop nature awareness and knowledge. This monograph is different because it contains more than 60 outdoor activities—each directed towards developing a specific intrapersonal or interpersonal skill. Although each activity is categorized under a particular skill, in most cases, other related skills are also practiced and learned. This primer provides opportunities for people of all ages to become involved in activities which increase awareness of people skills *while* they are learning more about the natural world.

The basic, two-part format of each activity consists of a structured, individual or group outdoor experience and a debriefing or processing session that is guided by a list of suggested questions. These activities will "work" if leaders trust that the participants want to grow in their intrapersonal and interpersonal skills. Participants also must be willing to explore their inner thoughts and feelings about themselves and others.

"What does all of this mean for leading others?" you may ask. How can I put all of this together and make it work? The answers are not simple because learning and teaching about intrapersonal and interpersonal skills involve some unknowns. We know that we can not always control what is going to happen when we encourage people to explore their thoughts and feelings about themselves and others. The one guideline that has helped me most over the years is to create a safe, caring climate by allowing students to go only as deeply into the activity as they wish. Another helpful guideline is to trust my thoughts and feelings when selecting an activity for others. It must seem "right" for me and I must be able to clearly understand some valid reasons for introducing the activity. I usually take time after each activity to sit down and process the experience with the participants. This feedback opportunity allows them to share their impressions and expands everyone's awareness.

Selecting and Sequencing Activity

Choosing just the right activity to help people learn and practice human relations skills can be challenging. The leader must be clear about the overall goal of community building. One assumption behind the use of these activities is that with their use the group will move through various stages towards cohesiveness. When people meet for the first time they are usually concerned about how they will be accepted by others, how they will accept others, and what role they will play in the group. As these issues become resolved, they develop more trust and begin to function as a part of the whole group and less as isolated individuals. Keeping the community building goal in mind can be helpful in selecting and sequencing activities.

People usually need to move slowly as their trust and caring grow. The leader must recognize the tension that exists as the group members form intentional communities. They need to ease into opening themselves and admitting their vulnerability. They usually need time to remove their protective masks to show their real identities. The more I have learned about a person, the more I have liked him/her. It has never worked in reverse. Therefore, I usually begin with low-risk activities that enable people to get to know more about each other. The leader must remember that what is risky to one person is not always risky to another. Some find it easy to rappel down a 100-foot cliff while others are frozen with fright at the thought. The rappeller, on the other hand, may be afraid to share any feelings about the people in the group.

The physical and psychological safety of the members must be established and reinforced throughout the life of the group. Because of the power usually given to the designated leader by the group members, the leader must outline some explicit norms that promote safety. Primary among these norms are the elimination of putdowns, the expression of validations, and the right to "pass" and not share all thoughts and feelings.

If the leader understands the intended purpose of the activities and selects them on the basis of group needs at a particular time, there is a greater probability that the activities will be accepted and effective. As a leader, I usually explain to the group why a certain activity was selected and use this objective to guide the types of processing questions asked. Activities are primarily introduced to promote the expression of thoughts and feelings about nature and human nature. If an activity does not result in sharing, the leader must ask why and then be flexible enough to select another better suited to the needs of the group. I sometimes ask the group what they need in order to move closer to each other. If they express a need for active involvement with everyone, I may select an activity that allows physical movement. If the group has been very serious and tense, I may suggest an activity that promotes laughter and play. If the group members make critical comments to each other, I may introduce an activity that encourages validating each other. The ability of leaders to select appropriate activities depends, in part, upon their understanding of the group dynamics at a particular time.

Leaders must view themselves as facilitators of community building and not as therapists. Facilitators understand how groups form and are maintained. Facilitators do not psychoanalyze people but help them to move in directions that promote a cohesive group. Facilitators help people to work together effectively, respect the personhood of individuals, and assist others to do the same. Facilitators keep the participants directed toward goals and give them insights into how they are progressing. Facilitators help group members overcome barriers that prevent participants from reaching their goals. They do not use the group to work on their own personal growth problems, although that can be an indirect result of learning together. Facilitators need accurate perceptions of their strengths and limitations and do not venture more deeply than their training has prepared them. No one can learn all there is to know about group process, but leaders can prepare by reading, taking courses, and by participating in groups led by competent people.

Outdoor leaders need to develop specific skills for processing structured experiences. Processing is a useful method for helping people reflect on experience by receiving feedback about it. The principal tools are *observing* and *questioning*, which are guided by specific program goals and objectives. Leading participants in processing sessions without clear goals and objectives may result in haphazard learning or none at all.

In addition to asking questions, the leader also needs to accept and verbally reflect back the thoughts and feelings of the participants. This can be done by restating and acknowledging what they say or by reading nonverbal facial and body clues.

Another processing tool is to supply appropriate information to individuals about what is observed in the group interactions. The leader creates an atmosphere of support and safety by praising and encouraging the behaviors that help promote trust.

Many leadership training sessions do not provide enough time for the teaching of processing skills. Most of the time is spent doing activities such as backpacking, rappelling, rock climbing, or using a ropes course. Clearly, the personal and interpersonal goals and objectives of outdoor programs would be better met by structuring more time processing experiences in specific areas of anticipated change.

Outdoor leaders should direct processing sessions toward meeting specific objectives. The leader's function is to create situations in which participants encounter challenge and adventure. These activities can lead to feelings of success and the attainment of great group skills if processed effectively.

A facilitator should model the following:

1. Accepts all individuals, but not all behavior.
2. Discloses his or her thoughts and feelings when appropriate.
3. Invites others to self examination by confronting them directly.
4. Identifies individual and human relations issues.
5. Emphasizes the "here and now" events.
6. Becomes involved with the group interactions through empathy and caring.
7. Observes body language and draws accurate inferences from it.
8. Listens to and draws out others through questions.
9. Gives praise and words of encouragement to others.
10. Supplies useful information about the experience when appropriate.
11. Creates a climate of trust and safety through enforcing certain rules and norms.

A Processing Scenario

Let's imagine that we could eavesdrop on a group of teenagers just after they have successfully solved a group problem of scaling a 14-foot wall. The leader has gathered them in a circle and is processing the experience by focusing on the objective of cooperating.

Leader: You have just completed a difficult task in fine style. What are you thinking about?

John: It was easy!

Jim: It was hard!

Leader: What do each of you mean?

John: It was easy because I was one of the first over the wall and I stood on the shoulders of the rest of the group.

Jim: It was hard because I went over when there weren't many left to stand on or lift me up. I had to jump.

Leader: You each had good reasons for the way it was for you. How did it feel to those who helped John get over?

Betsy: I needed the others. John weighs more than I do. I guess it's hard to do some things alone.

Leader: How did some of the other people feel when they helped John over the wall?

Phil: I felt bad because I didn't do anything.

Leader: What kept you from not doing anything? You look sad about that.

Phil: Yea, I couldn't get where I could lift him. The others were in the way.

Leader: How many others wanted to do more than they did to help? [Several hands are raised.] What could your group do differently next time to solve a problem together?

Phil: I could have told the group to wait until I got in position to help.

Leader: Have there been other times in your life that you haven't asked for what you needed to feel useful?

Phil: Yea, lots of times, but I'm going to work on speaking out more when I want to help someone.

This small slice of time during a processing session illustrates how the leader focused on an objective, asked questions to help the group reflect on that topic, gave praise and encouragement, reflected back feelings inferred from comments or facial expressions, and clarified possible changes of behavior. Even 10 minutes of processing time can help young people make sense out of an experience that normally might remain a mystery.

The leader is the key to safe and valuable learning experiences for the participants in outdoor programs. If leaders practice the many skills involved in successfully processing a group experience with the same diligence that they practice first aid, identify a tree, paddle a canoe, or build a fire, the participants will benefit from a broader and more useful education.

Suggestions for Creating Humane Climates

There are many considerations for the creation of humane climates. These include:

1. Share the educational objectives of the activities with the participants.
2. Find out as much as possible about the group prior to leading them.
3. Set realistic time expectations for completing the activity and processing what happened.
4. Share the expected ground rules and norms of behavior with the participants.
5. Share your rationale for presenting particular activities.
6. Try to experience the activities yourself before presenting them to the participants.
7. Stress the importance of maintaining confidentiality among the participants after the session.
8. Respect a participant's right to remain silent or to "pass" during the session.
9. Respond to participants in ways that enhance their self-esteem.
10. Avoid opening up participants' traumatic issues unless you have the expertise and time to adequately followup later.
11. Limit the giving of advice about how people *should* live their lives. (Advice is rarely accepted.)
12. Provide equal opportunities for all participants to meet their needs in the group.
13. Provide time for verbal and/or written feedback from participants about the session
14. Plan to learn more about psychology, communications, and group dynamics through personal experience in groups, reading, attending lectures, and other means.
15. Be aware of sex-role stereotyping and avoid treating males and females with prejudice.
16. Provide time to discuss the transition from the group to back-home situations by helping the participants understand how they can apply newly acquired knowledge and skills.
17. Play and laugh together.

18. Discuss the importance of shared goals and values.

19. Express thoughts and feelings honestly and openly.

20. Demonstrate empathy for others.

21. Recognize the importance of different learning styles.

22. Provide opportunities for experiential learning.

23. Establish and maintain psychological and physical safety and comfort.

24. View the group members as capable and open to learning from others.

25. Focus on nonverbal language and the feelings behind the words.

26. Structure ways to facilitate getting to know each other.

27. Anticipate and address common and individual concerns.

28. Deal with the tension and anxiety present in newly-formed groups.

29. Establish a program design and time schedule, but remain flexible enough to modify it if necessary.

30. Recognize the elements that are within the control of the leader and the group and those that are not.

31. Deal constructively with conflicts as they arise.

32. Provide a degree of freedom of choice within the program structure.

33. Provide adequate support materials and supplies.

Chapter III

Outdoor Human Relations Activities

The outdoors provides many opportunities to develop human relations skills in both the intrapersonal and interpersonal domains. Exercises which attempt to build intrapersonal skills focus on becoming aware of feelings, affirming personal worth, demonstrating humor and imagination, recognizing personal power and growth potential, taking risks, making decisions and setting goals, deferring judgment, and identifying personal wants and needs. Exercises for interpersonal skill enhancement deal with communicating thoughts and feelings, empathizing, interpreting nonverbal language, questioning, validating others, getting to know and trust others, dealing effectively with group conflict, cooperating, and listening and responding to others. In each of the indicated areas, examples will be provided, beginning with those which address intrapersonal activities. The activities have been accumulated from a variety of sources. Some came from "Creating Humane Learning Climates" in M. Swan's edited work ***Tips and Tricks in Outdoor Education*** (Danville: Interstate Printers and Publishers, 1987). Others were adapted from "Validating Others: A Valuable Interpersonal Skill Is Giving Validation" in ***Camping Magazine***, February 1986.

Becoming Aware of Feelings

Feelings from the Past

Go outside and locate natural objects and events which cause you to feel certain ways. Consider your past contacts with those objects and events. Do past memories help shape your present day feelings? How? Some people believe there are just four basic feelings: mad, glad, sad, and scared. Find at least one thing in the environment which causes you to experience each of these four kinds of feelings. After doing this, rank these feelings from most intense (1) to the least intense (4).

Processing Questions:

1. How many natural objects and events did you find that made you feel a certain way?
2. Did you find that your past contacts with those objects and events affected how you felt?
3. Did you encounter some objects and events for the first time in your life: If so, what difference did that make in how you felt about them?
4. Were you successful in finding things in the environment that caused you to feel each of the four ways?
5. Did you find things that you couldn't fit in any of the four categories?
6. Do you believe that there are only four basic kinds of feelings? Explain.
7. Which feelings were most intense? ...least intense? Can you explain some possible reasons for this?

Feelings Words

Go outside and make various types of sensory contacts with the environment. Using a list of feelings words (see page 31 for examples), try to identify how you feel while doing the different activities. Also try doing things that cause you to feel certain ways suggested from the list of words. Take notes to help you share what you learn about your feelings.

Processing Questions:

1. Was this activity more like fun than work? Explain.
2. Distinguish which feelings felt good and which didn't. Can you make any generalizations about what you discovered?
3. Did you have any trouble figuring out what kinds of contacts to make with the environment? Explain your responses.
4. Was it more difficult for you to create feelings in yourself for this activity than to have them occur naturally? Did you have trouble determining how you were feeling?
5. What thoughts do you have in order to create certain feelings?
6. Are you able to change the way you feel by changing your thoughts? If so, how might this be useful?

Separating Thoughts from Feelings

Go outside and sit alone for a while. On a piece of paper write the word "thoughts" at the top of one column and the word "feelings" in another column. Under the correct heading, write the thoughts or feelings you experience.

Processing Questions:

1. Which list was longer: "thoughts" or "feelings"?
2. Which list was easier to write?

A List of Some Feelings

Abandoned
Adequate
Affectionate
Agonized
Almighty
Ambivalent
Angry
Annoyed
Anxious
Apathetic
Astounded
Awed

Bad
Beautiful
Betrayed
Bitter
Blissful
Bold
Bored
Brave
Burdened

Calm
Capable
Captivated
Challenged
Charmed
Cheated
Cheerful
Childish
Clever
Combative
Competitive
Condemned
Confused
Conspicuous
Contented
Cooperative
Cruel
Crushed

Deceitful
Defeated
Delighted
Desirous
Despairing
Destructive
Determined
Different
Diminished
Discontent
Distracted
Distraught
Disturbed
Dominated
Divided
Doubtful

Eager
Ecstatic
Electrified
Empty
Enchanted
Energetic
Enjoyable
Enraged
Envious
Excited
Evil
Exasperated
Exhausted

Fascinated
Fearful
Flustered
Foolish
Frantic
Frustrated
Frightened
Free
Full

Glad
Good
Gratified
Greedy
Grieved
Guilty
Gullable

Happy
Hateful
Heavenly
Helpful
Helpless
High
Homesick
Honored
Horrible
Hurt
Hysterical

Ignored
Immortal
Imposed upon
Impressed
Infatuated
Infuriated
Inspired
Intimidated
Isolated

Jealous
Joyous
Jumpy

Kind
Keen

Lazy
Left out
Lonely
Longing
Loving
Low

Mad
Mean
Melancholy
Miserable
Mystical
Naughty
Nervous
Nice
Nutty

Obnoxious
Obsessed
Odd
Opposed
Outraged
Overwhelmed

Pained
Panicked
Peaceful
Persecuted
Petrified
Pitied
Pleasant
Pleased
Pressured
Pretty
Prim
Prissy
Proud

Quarrelsome

Refreshed
Rejected
Relaxed
Relieved
Remorseful
Restless
Reverent
Rewarded
Righteous

Sad
Satisfied
Scared
Screwed up
Settled
Sexy
Shocked
Silly
Skeptical
Sneaky
Solemn
Sorrowful
Spiteful
Startled
Strange
Stupid
Stunned
Suffering
Sympathetic

Talkative
Tempted
Tenacious
Tense
Tentative
Terrible
Terrified
Threatened
Tired
Trapped
Troubled

Ugly
Uneasy
Unsettled

Violent
Vivacious
Vulnerable

Weepy
Wicked
Wonderful
Worried

Zany

3. Double check the words in each list to make sure they are in the right column. Are you unsure about any of them?
4. Was it difficult to distinguish between some thoughts and feelings?
5. Have you ever had a difficult time answering the question, "What are you feeling right now?"
6. Do you experience thoughts and feelings differently in your body? Can you describe how you experience different words on the list by trying to locate where in your body the thought or feeling seems to be?

Natural Timeline

Find objects in the environment that symbolize various pleasant events or periods in your life. Construct a timeline of your life on the ground with these objects showing these high points. Share them with others. Find objects that represent early childhood, mid-life, and recent life.

Processing Questions:

1. Did you find objects that represented some periods of your life more easily than other periods? Can you explain the reasons for this?
2. As you reviewed your life, did some unpleasant memories occur to you? Do you think you remember more of the pleasant memories than the unpleasant ones?
3. How did it feel to share your life timeline with others?
4. How did it feel to learn about others through their life lines?
5. What seems to be the overall result of focusing upon high points rather than low points of your life?

Imagining Feelings

Imagine how you might feel if you were:

(a) A tree being blown back and forth in a thunderstorm
(b) A flower being visited by a bee
(c) A leaf being gently bounced up and down by raindrops
(d) A tree being pecked upon by a woodpecker
(e) A caterpillar being fed to a baby bird
(f) An earthworm crawling over sharp rocks
(g) A bird flying overhead catching insects
(h) A bear emerging from a cave after a winter sleep
(i) A bird in a nest during a cold rain

Go outside and identify as closely as possible with at least three natural objects and events. How might you feel if you were that object in that particular situation? Write down your feeling and return to the meeting place to share with others.

Processing Questions:

1. What objects and events were easy to identify with? Why?
2. What objects and events were difficult to identify with? Why?
3. How do some of the feelings you expressed relate to situations in your life?
4. Did using your imagination make you feel uncomfortable for any reason? If so, can you explain why?

Plant Posture

Go outside and locate shrubs, trees, and other plants that remind you of how you hold your body when you feel good about yourself. Then find plants that remind you of how you hold your body when you don't feel good about yourself.

Processing Questions:

1. As you did this activity, did you find yourself becoming more aware of your posture and its relationship to how you feel?
2. Can you tell when other people are not feeling good about themselves by how they hold and move their bodies?
3. What internal sentences work best for you to help you feel better about yourself?
4. What body positions help you feel best?

Affirming Personal Worth

Power Phrases and Poems

Think about how you put yourself down. Do you sometimes think you are too heavy, too slow, too shy, too clumsy? When you find something that you do to sabotage yourself, look around outside to find a clue that will help you combat the negative message. Find examples of strength, beauty, skill, or other values in the natural world. Write power phrases for each example you find and repeat them slowly out loud or to yourself.

> I am a flower bud bursting open with beauty.
>
> I am a solid mountain peak above the clouds.
>
> Like a caterpillar, I eat away my problems slowly.

You may want to try to rhyme the words and write power poems:

Like a stream, I am supreme.

Like a tree, I can be.

Moving like water, I give no quarter.

Like a beautiful bird, I will be heard.

You may also want to try using alliteration, the repetition of beginning consonant sounds:

Fragrant fruit follows a flower.

Green grass is growing greater.

I am a better, beautiful bumblebee.

When you write a power phrase or poem that has meaning for you, use it to affirm yourself. If it helps you to feel better about yourself, use it again and again whenever you put yourself down.

Processing Questions:

1. How often do you put yourself down?
2. In what areas do you put yourself down the most (i.e., intelligence, body image, social skills, temperament, coordination)?
3. How did you feel when you thought about the areas in which you put yourself down?
4. Did some power phrases work better than others in making you feel better about yourself?
5. How can you remember to use a good power phrase when it is needed?

Creative License

Go outside and create a new activity that helps you feel better about yourself. After a few minutes, come back and share your activity with the group. Do this again with a partner.

Processing Questions:

1. Were you successful in creating a new activity alone? With a partner?
2. If so, did you succeed in feeling better?
3. How did you begin the task of creating a new activity? Did you use objects and events you found outside?
4. Do you approach other problems in the same way that you approached this one?
5. After seeing what the others in the group did, would you approach this task differently next time? If so, how would you do it?

6. What was unique or special about your activity or the way you approached this task?

Nature Reflections

Locate the following things and with a partner share the ways that your personal strengths are like these objects:

(a) tree
(b) rock
(c) seed
(d) sun
(e) water
(f) cloud
(g) pavement
(h) soil

Expand the list of objects and find more metaphors (ways that you are like these objects). Then find objects in the environment that represent the following areas of strength in you and share them with a partner.

(a) physical appearance
(b) intelligence
(c) dependability
(d) creativity
(e) friendliness
(f) warmth and caring
(g) cooperativeness
(h) physical skill

Processing Questions:

1. Was the use of metaphors in nature a new idea for you?
2. What part of nature helped you recognize the most personal strengths?
3. Did you find it difficult to filter out the thoughts about what you were not good at?
4. Do you think more about areas of present strength or areas of ways to improve yourself?
5. Do you want to make any changes in the ways in which you think about yourself? If so, what are they?

Nature Metaphors and Similes

Create metaphors and similes about objects and events in the environment that you view as beautiful, awe-inspiring, or worthy of attention. Then substitute the words "I am" for each object or events and read them aloud. This can involve the use of *metaphor*—a figure of speech in which a word or phrase is used to suggest a likeness to something else:

> ***Spring flowers*** are the hope for a better season.
>
> ***"I am"*** the hope for a better season.

Or it can involve ***simile***—a figure of speech comparing two unlike things by using the words "like" or "as":

The veins of a leaf are like a rare tapestry.

"I am" like a rare tapestry.

Processing Questions:

1. When you substituted the words "I am" for the natural objects, did they seem to make logical sense?
2. How did you feel when you substituted the words "I am"?
3. Was it more difficult to affirm yourself than it was to admire natural objects or events?
4. Why do you suppose some people have difficulty affirming themselves?
5. How do you block yourself from fully appreciating yourself?

Priceless Art

Go outside and create an art form that shows something good about yourself, using some of the things you find in the environment. Do this again with a partner.

Processing Questions:

1. What sort of art form did you create alone? with a partner?
2. Was it easy or difficult to choose what you were going to show about yourself?
3. Once you decided on something good about yourself, was it easy or difficult to create the art form?
4. What were some of the inner messages you told yourself while you were creating? What messages did you tell your partner?
5. Do you tell yourself these same messages in other situations? If so, which ones?
6. How did you feel about using some of the things you found in the environment to create the art form?

Nature's Power

Go outside and find examples of powerful natural objects and events. Complete the following sentences by filling in the blanks for each example you find.

"The ________________ is powerful because ______________________________."

After completing at least five sentences, substitute the words "I am" for the object or event and experience how it feels to say each sentence. For example, "The stream is powerful because it wears away soil." Does the metaphor fit something you feel powerful doing?

Processing Questions:

1. Do any of the sentences make sense to you when you apply them to yourself? Would it help to change the sentence slightly to fit your life more closely?

2. Do you resist the idea that you have and want personal power?
3. What are the ways in which you exercise power over things? When do you do this?
4. Do you ever consciously give up your power to someone else? How do you feel after becoming aware of this?
5. How do different people in your group perceive nature's power?

Demonstrating Humor and Imagination

Hearing Voices

Go outside and locate a natural object such as a leaf, rock, or tick. When some object "speaks" to you, pick it up and bring it back. Have a conversation with that object. What did that object "say"? What did you say to the object?

Processing Questions:

1. Were you able to successfully use your imagination to "hear" the object "speak" to you?
2. How did you feel as your were carrying on a conversation with the object?
3. What do you imagine some people would say if they observed you talking to an inanimate object? Would their criticism stop you from doing this?
4. Did you learn anything valuable from doing this exercise? Explain.

Inventing New Words

The Inuit (Eskimo) have many words for snow and ice and the Japanese have many words for rain. Find examples of different kinds of precipitation and make up a word for each kind. Record the information on the chart below. Two examples are given.

English Description	Invented Word
heavy rain	downput
wet snow	slosh

Invent new words for different kinds of wind, soil, rocks, leaf shapes, and bird flight patterns. Invent different words for human characteristics such as various types of laughing, crying, and sneezing.

Processing Questions:

1. Was it easier to invent different words for types of water than it was for human characteristics?

2. How is it possible for some people in the group to think of many words and others only a few? Can the people who are good at this share their suggestions on how to do it?

3. Is this activity easier to do when you are experiencing a particular type of rain, snow, laughter, crying, etc.? Explain.

4. How can using a specific word make a difference in human relations?

Bird Mimicking

Go outside and observe birds and try to identify their names. Notice how many birds are named for their behaviors or markings. Select a partner and try to mimic the movement suggested by the following bird names. (You don't necessarily have to imitate the real bird. Be creative and have fun):

(a) laughing gull
(b) noddy tern
(c) elegant tern
(d) least tern
(e) weaver finch
(f) mourning dove
(g) wagtail
(h) chimney swift
(i) trumpeter swan
(j) skimmer
(k) shoveler
(l) roadrunner
(m) puffin
(n) burrowing owl
(o) kite
(p) hairy woodpecker
(q) tree swallow
(r) brown creeper

After practicing these with your partner, see if the rest of the group can guess the bird you are mimicking.

Processing Questions:

1. Was it difficult to communicate the bird names without using words? Explain.

2. Did you cooperate with your partner in planning how to mimic the birds? How could you improve the way you work together?

3. Did you have fun in presenting your bird mimicking? How could you have made it more fun?

4. How did you feel when the group guessed the bird you were mimicking?

Natural Humor

Go outside and find natural objects to use as sources of inspiration for humor. For examples, an acorn cap can be described as an oak sprout beanie, or a small bowl for hot "oakmeal." Select at least three objects and return to the group to share your "natural highs." Do the same thing with the people in your group—taking care not to insult them or make fun at their expense.

Processing Questions:

1. Does this type of humor search help you see nature in new ways?
2. Does it help you see the people around you in new ways?
3. Do you think that you can create some humane guidelines for being funny?
4. Do you think that more jokes deal with putting people down than with building them up? Can you explain this?

Recognizing Personal Power and Growth Potential

New Growth Search

Look for three examples of new growth on the tips of three different trees and shrubs. Measure or estimate the lengths of the new growth and record them on a piece of paper. Then think of three ways that you have shown new growth recently and match them with the different lengths of plant growth. For example, match the greatest growth and how you grew the most. Then match the personal accomplishment. Do the same for the shortest length. Join the group again after you have done this and share the results with a partner.

Processing Questions:

1. Was it difficult to think of ways you have grown lately?
2. Do you create situations for new growth or wait for them to happen to you?
3. What factors account for new growth in plants? ... in you?
4. What can you do today to promote some new personal growth?
5. In what areas of personal growth would you like greater results?

Taking Risks

Natural Strength Symbols

Dumbo, the big-eared Disney elephant, thought that he could fly because of a magic feather he held in his trunk. When he accidentally dropped the feather while on top of a high circus ladder, he found out that he could fly without it. The feather had helped him take a risk and believe in himself. Find an object that will help you take a risk to do something that you want to be able to do better.

Processing Questions:

1. Can you think of symbols that people believe can help them perform better? Name some of them.
2. Are you a person who finds this idea helpful in self-improvement? Explain.

3. How do you gain confidence in risk-taking when you want to change something in your life?

4. Did you learn anything new about yourself and/or your surroundings by doing this activity? Explain.

5. How did you feel and what did you think while you were searching for your object?

Trying Risky Things

Go off alone somewhere outdoors and decide to do something risky that you've never done before. Before doing it, make sure that it is:

(a) Safe for you and other people (psychologically and physically).
(b) Safe for the plants and animals in the area.
(c) Something that may help you learn more about your risk-taking ability.

For example, you may want to try the following if they are new and risky for you:

(a) Dig a small hole in the ground and smell the soil for several minutes.
(b) Lie down and cover yourself completely with dry, fallen leaves.
(c) Let an insect crawl over your arm and face for several minutes.
(d) Close your eyes and lie face down on the ground for several minutes.
(e) Turn over fallen logs to find what lives underneath. (Be sure to turn them back again.)
(f) Walk on a fallen log from one end to the other.
(g) (Think of something new and risky to do.)

Processing Questions:

1. What new things did you do?

2. What did you learn from what you did?

3. What did you learn about your ability to try new things and take risks?

4. Did you avoid doing anything on the list above because they were too risky? If so, which ones?

5. Do you try new things as easily with other people for support?

6. What are some things you could try with people that are new and risky and will help you learn about yourself and others?

Making Decisions and Setting Goals

Branches in Your Life

Find a part of a tree limb with at least five branches. Imagine the limb to symbolize your life. At each junction of branching, describe an important turning point in your life in which you branched out and made a decision that led you to a better life.

Processing Questions:

1. Was it difficult to think about some major decisions you made in your life? Would you make the same decision again?
2. How do you make life decisions? Do you have one system to follow or do you use different methods?
3. How are you better off for making certain life decisions?
4. Do you punish yourself excessively if you make a decision that you regret? How does punishing yourself affect your self image?
5. Can you decide on a realistic goal that you can reach in the next two weeks? Explain.

*Natural Goal Setting**

Find a pattern that appeals to you in your surroundings. Look for patterns in clouds, bodies of water, rocks, soil, plants, or other natural systems. Using a pencil and a piece of paper, sketch or describe the pattern with words. Then think of a goal you would like to accomplish in your life. Try to apply the pattern you have selected in figuring out a way to reach that goal. Can patterns in the natural world help us solve personal problems? If you had difficulty with this, try selecting a goal first and find a pattern in nature to help you figure out how to reach your goal.

Processing Questions:

1. How did you feel about the process of picking a pattern in nature?
2. How did you feel about using the pattern to discover how to reach your goal?
3. How did the experience help you better understand natural systems?
4. Can you use nature to help you reach other goals in your life? If so, which ones?

Deferring Judgment

Line Language

Go outside and find examples of objects or events that fit along the following lines: Place the names of these objects or events in the proper portion on the line based on meanings to you. When you have completed the exercise return to examine the same objects or events and find characteristics which illustrate the words on the opposite ends of the lines. For example, if you judged a rotten log to be ugly, find a characteristic of the log that is beautiful. Try to avoid placing an object or event exactly in the middle.

---

* This activity was adapted from an idea provided by Judy DuShane, Jeff Pensinger, and Ann Maria Dana.

ugly	beautiful
scary	calming
pleasant	annoying
complex	simple
symmetrical	asymmetrical
dead	alive
rough	smooth
fast	slow
light	dark
cold	hot

Processing Questions:

1. Did the exercise help you become more aware of certain objects and events? Explain.
2. How did your past experience with an object or event influence your judgment?
3. What are the values of being "open-minded" and deferring judgment in this activity?
4. Is deferring judgment a useful skill in dealing with people? Explain.
5. Do you believe that every "strength" identified in a person can also be considered a "weakness" at times? Explain.

Identifying Personal Needs and Wants

Occupying Space

Find an open area in a field, on a lawn, or on pavement and try to take up as much space with your body as you can. (You must stay in the same spot as you are doing this.) Then try to take up as little space as possible. Observe how others solve these problems. Then choose a partner and try to take up the most and least space together. After doing this, stay with your partner and join two others and repeat the two problems. Then the four of you are to join with four more, eight more, etc., each time repeating the problems until you have joined with the whole group.

Processing Questions:

1. How did it feel to take up a lot of space alone? . . . a little space alone?
2. How did it feel to try the same thing with increasingly larger numbers of people?
3. Did you become aware of your need for personal space by doing this activity? Explain.
4. Did you become aware of how it feels to touch others in non-threatening ways? Explain.

Gift Giving

Spend several minutes by yourself in a natural area. Decide what kind of gift from nature you can give yourself and then experience receiving it. (Caution: Don't do anything that will be dangerous to yourself or others or that will destroy the living things in the environment.)

Do you consider the following to be gifts from nature?

(a) Watch for familiar shapes in the clouds.
(b) Lie on the ground beneath a tree and look up.
(c) Smell the flowers, soil, or a weed.
(d) Close your eyes and listen to natural sounds.
(e) Skip rocks on the surface of water.
(f) Look for a favorite rock or piece of wood.
(g) Close your eyes and take a rest.
(h) Dip your hands in clean water to cool yourself.
(i) Observe a small animal and learn something new about it.
(j) Hug a tree.

Processing Questions:

1. What was the gift(s) you chose to give yourself?
2. Were you able to receive and appreciate it?

3. Is giving yourself gifts a common thing for you to do?
4. What other kinds of gifts can you give yourself?
5. What thoughts occurred to you as you selected the gift and gave it to yourself?
6. Can you give yourself gifts by choosing to be with certain people? If you can, when will you arrange a meeting with them?

Communicating Thoughts and Feelings

Communicating Patterns

With a partner, gather matching sets of two sticks (each a different size), four rocks (each a different size), and two leaves (preferably fallen from a tree). They should be matched as closely as possible for length, width, thickness, etc. Sit back-to-back in a comfortable place with the set of eight objects in front of each person on the ground. One person chooses to be the follower and the other the leader. The leader arranges the eight items in a pattern on the ground and then attempts to describe the arrangement to the follower. The follower must make the same arrangement as the leader, but cannot speak or look around throughout the exercise. When the follower completes the task, he/she may look to see how accurately it was done. Switch roles and repeat the activity. Discuss how the task would have been different if the follower was allowed to ask questions. If time permits, repeat the activity, allowing the follower to talk. Discuss the difference that verbal feedback makes in communicating clearly.

Processing Questions:

1. Were you able to follow the leader's directions in placing the objects? If not, when did the problems arise?
2. Did you or your partner figure out a way to communicate nonverbally?
3. Was it easier to do after analyzing the problems encountered the first time around?
4. Were you able to follow the rules about no talking and looking around? If not, can you explain the reason for this?
5. How would asking questions of the leader help the follower do a better job of placing the objects?
6. How would asking questions help the leader in giving clearer directions?

Moose Code

Sit alone outside for several minutes and record the number of different animal sounds you hear. Select one of the animal sounds and develop a system of sounds that communicates the following:

(a) Stay out of my territory.

(b) Danger, an enemy is in the area.
(c) Let's set up "housekeeping" together.
(d) This is a beautiful day.
(e) What is that strange animal?
(f) I'm hungry.
(g) I'm cold.
(h) I'm too warm.

Share them with the group.

Processing Questions:

1. Do animals really think the same thoughts as humans? If so, which ones?
2. Can you think of any more messages some animals might need to communicate to survive? If so, list them.
3. Have you heard different animal sounds that communicate different messages to other animals? If so, what are some of them?
4. How do humans communicate different messages to each other? Are sounds the only way to communicate messages? Give some examples of other ways of communicating.

Ecology Concept

Divide into groups of 6–8 people. The leader meets with each small group separately and whispers an ecology concept to them. Direct each group to go outdoors and find evidence of their concept in nature. After a brief planning and rehearsal session, have each group silently act out the concept and let the others try to guess what it is. Some possible concepts are:

(a) plants decaying
(b) the water cycle
(c) plants growing
(d) food chains and webs
(e) soil formation
(f) a forest fire or strike of lightning
(g) plant succession
(h) animals protective coloration
(i) population "explosions"
(j) two organisms depending on each) other for survival
(k) migration of birds or butterflies
(l) plants slowing soil erosion
(m) birds defending their territory
(n) nutrient cycles

Processing Questions:

1. How was the decision made about how to act out your ecology concept? Would you do it differently if you were to repeat this?
2. Did you need more information about your assigned concept before you could feel comfortable with this?

3. Did you get the role you wanted? If not, why not?
4. How did it feel if the others guessed the concept your group was acting out? If they didn't guess the concept?

Environmental "I Messages"

An "I Message" is a sentence composed of three parts:

When you ... (person describes the environmental condition or situation)

I feel ... (person describes feelings in regard to environmental situation or condition)

because ... (person states the effect the situation or condition has upon him/herself)

To be effective, "I Messages" must be accurate, factual, and sincere. These messages can be used to show appreciation of the environment. For example:

When the sky is sunny and blue,

I feel energetic

because I can do so many things outside in the sun.

Take a walk and see how many appreciative "I Messages" you can send to the environment. You may write them down to help you remember. Share one with the group when you return.

"I Messages" can also be used to share uncomfortable or unpleasant feelings. For example:

When the mosquitos bite me during my walk through the woods,

I feel irritated

because I cannot focus on the beautiful things around me.

It is very important not to judge, belittle, or put down the environmental situation or conditions in the first part of the "I Message" (*When* ...). For example, "When these stupid mosquitos attack me ..." would not be acceptable because of the words "stupid" and "attack" which are put downs and negative judgments. The "When ..." part of the statement must be factual and accurate or it must be restated. The group should call for a restatement of the "I Message" if the original message contains put downs or negative judgments.

Following the same rules for a good "I Message," practice writing them about behaviors of those in the group. Would you be willing to share one directly with a person there?

Processing Questions:

1. How many "I Messages" did you write?
2. Which one would you be willing to share with others?
3. Was it difficult not to include put downs as negative judgments?

4. Is writing "I Messages" for people more difficult? Explain.

Evidence of Needs[*]

Go out and find evidence of something living that needs something else. Share what you found with the group.

Processing Questions:

1. What did you find? What did it need?
2. How did you know what it needed? How do you figure out what a person's needs are?
3. How did the living thing meet its needs? Would you call it assertive? aggressive? timid? passive?
4. What happens to the environment around the thing which was trying to meet its needs?
5. If the living thing had a voice and could ask for its needs, what would it say?
6. Are there any other ways in which the thing could meet its needs?
7. Think of a time when you, as a member of this group, felt a need to say or do something. Did you ask for your need? If not, how did you respond to this need? Did others guess your need? If so, what were the clues they used? If you did not ask for your need, explain the situation and ask for your needs. How did it feel to ask the group?
8. When is asking for your needs most difficult?

Empathizing

Empathy Triggers

Find a partner to practice your ability to be empathic. Lead your partner to different natural objects or events and try to guess how each one might stimulate certain thoughts and feelings in the person. Ask for feedback after you take each guess to see if you were correct. Look for clues that will help you discover how your partner is experiencing each object or event. Notice any voice changes, facial expressions, body language, and other gestures.

Ask your partner to do some of the following things:

1. Lie face down, close your eyes, put your nose to the ground, and smell deeply.
2. Pick a leaf from a tree, crumple it in your hands, and smell it.
3. Find some soil and wash your hands as though it were soap.

---

[*] Contributed by Sue Flory.

4. Locate something that no one has ever seen before.
5. Find a natural object shaped like a triangle.
6. Locate a living animal (not a person) or evidence of that animal.
7. Bury a small object like a squirrel buries a nut.
8. Do something to improve the environment.
9. Find a special rock and give it to your partner.
10. Hug a tree and listen for sounds of sap running in it.
11. Listen for vibrations in the ground.
12. Find something that is both tiny *and* powerful.
13. Write your name in the soil with a stick. (Do this slowly.)
14. Find animal shapes in the clouds.
15. Climb a tree and sit there for a few minutes.
16. Invent your own empathy triggers and try them out on your partners.

Processing Questions:

1. Was your partner cooperative by outwardly showing his/her feelings or were they masked?
2. How did your partner's feedback help you in better "reading" how he/she felt about other objects or events? Were your partner's clues congruent with his/her feelings?
3. What were the clues that helped you determine your partner's feelings accurately?
4. Are you usually aware of how people feel?
5. How could you improve your awareness of feelings?

Empathy Sharing

Sit face to face with your partner in a comfortable place outside. Ask your partner to take several minutes to mention everything that comes into his/her awareness by using the senses of sight, hearing, touch, and smell. After your partner finishes, share some thoughts and feelings that occurred to you while you were sharing your partner's awareness experiences. Repeat the exercise and this time share awarenesses with your partner. Ask for feedback when you finish your session. Are you better able to empathize with your partner now?

Processing Questions:

1. Was it easy to describe your awareness to your partner? Explain.
2. If there were periods of silence, how did you feel? Do you react to silence in the same way in other situations?
3. Did your partner help you become aware of new things in your surroundings?
4. How did you feel when you gave your partner feedback after he/she finished? How did it feel to receive the feedback from your partner?
5. How did knowing more about your partner's awareness help you to know and appreciate him/her better?
6. What senses did you use most often to become aware of your surroundings?
7. What senses did your partner use most of the time?

Plant Empathy

Go outside and walk in a natural area in a way that will not harm even the smallest plant that you can see. While you are walking, be as quiet as possible and slowly place your feet so you will not crush any plants. Using a length of string, mark a trail for others to follow that will harm the fewest number of plants growing in the area.

Processing Questions:

1. How many small plants did you step on accidentally?
2. How did you feel when you accidentally stepped on a plant?
3. Is it possible to walk in natural areas and not destroy anything?
4. Do we have a right to disturb living things by walking where there is no trail? Explain.
5. Is it possible to have empathy for plants as well as people? Explain.
6. How can we raise our awareness of being empathic towards all living things?
7. What are the ways that we "step on" other people?

Interpreting Nonverbal Language

Wildlife Focus

Locate an animal and observe its movements carefully. You will need to sit as motionless as possible and you may benefit from a pair of binoculars. Make a list of the body movements that are repeated more than three times during the observation. Return to a central area and imitate one of the animal's characteristic movements. Make a guess about what the movement communicates. If you are in an area with a lot of people, spend a few minutes observing their body movements. If possible, ask some of the people you observed for feedback about what their body movements were intended to communicate.

Processing Questions:

1. Do you think that the movement you selected served any purpose in the animal's survival? If so, explain.
2. Have you noticed any characteristic body movements in the people in the group? Do they serve a purpose?
3. Do you have any characteristic body movements that you are aware of? Do they serve a purpose?
4. How can people's facial gestures communicate different messages?
5. Did you feel comfortable imitating the animal movements in the group? Can you explain your reactions to this activity?
6. Is it easier to make guesses about what people are communicating?

Observing Natural Movements

Go outside and sit alone in a spot where you can observe something in nature moving. After carefully observing the movement, return to a designated spot to meet the group. In turn, have each member move in a way that is similar to the object or event observed. Have the rest of the group try to guess what was observed.

Processing Questions:

1. Did you discover something new about how something moved?
2. Were you able to move like that object or event?
3. Did the group members guess what you were imitating?
4. How would you describe the movement using words?
5. How did you feel about your body movements?

Mimic and Mime

Go outside and use your body to mimic and mime the shapes, structures, and movements of plants. Pretend that you are each plant before you mimic it. After practicing several mimics and mimes, select one that clearly represents that plant. Divide the group in half and ask one half to mimic and mime their selected plant. They can try to guess what is being represented. After a while, reverse the groups and repeat the activity.

Processing Questions:

1. Did you become aware of any new plants by doing this activity? Explain.
2. Did mimicking and miming plants help you feel connected with them in any way?
3. How did you feel as you were pretending to be a plant?
4. How successful were you in identifying the natural object that was being mimicked or mimed? Which objects were easy to identify?

5. Do you have some inner feelings and messages about your body and how you move? Are you willing to share any of these?
6. If you have some negative internal messages about your body, try repeating out loud a message that is completely opposite to the negative one.

Movement Fantasy

Go outside and find an open area such as a field or pavement. Using your imagination and no props, move in the following ways:

(a) Walk a tight rope 100 feet above the ground.
(b) Run over hot coals.
(c) Crawl through deep mud.
(d) Walk on stilts.
(e) Walk through a briar patch.
(f) Walk on railroad tracks.
(g) Walk among a flock of chickens.
(h) Walk through a cow pasture.
(i) Walk on water.
(j) Walk through a corn field ready for harvest.
(k) Walk through a flower garden.
(l) Walk through four feet of snow.

Processing Questions:

1. Did you have fun moving in these ways?
2. Did you enjoy watching others move in these ways?
3. While you were moving, what were you thinking?
4. What feelings followed from thinking these thoughts?
5. How could you change your thoughts to make you feel better about your body and physical coordination?

Questioning

Befriending a Place and a Person

One way to make friends is to ask questions to find out as much as you can about a person. You can "make friends" with a place in the same way. With a partner you don't know very well, select a place outdoors and attempt to find out as much as you can about it. After you have answered the following questions about the place, ask these same questions of each other.

(a) What is one thing that makes this place/person special?
(b) What is one of the most likeable things about the place/person?
(c) What is one characteristic of the place/person that you think is unforgettable?
(d) What is one thing about the place/person that helps you feel comfortable?
(e) What is one characteristic about the place/person that you can easily accept without criticism?
(f) What characteristic about this place/person do you trust will be here tomorrow?

Processing Questions:

1. Do all of the questions fit a place as well as a person? Explain.
2. Do you feel that you have moved closer to making a friend of your partner? What characteristics helped you feel this the most?
3. What are some other questions you would like to ask your partner which will be helpful in making friends?
4. What are some other things you can do to make friends with someone?

Open and Closed Questions

Sometimes you can lead people to new learnings by asking good questions. Find a place outside and write 10 questions that will help others learn something about that place. When you are finished, find a person and ask your questions to see if your partner can learn from them. Evaluate these questions by how much the other person became aware of and learned. There are two main types of questions—open and closed. Open questions have more than one correct answer and closed have only one. Practice both kinds of questions by asking your partner several of each type in order to learn more about that person's life. Remember that each of you has the right to "pass" and not answer any question that seems too personal.

Processing Questions:

1. How many of the 10 questions about the place were open or closed?
2. What kinds of questions result in the most information about the place or the person?
3. What type of questions do you feel most comfortable answering? ... least comfortable?
4. Do you agree with the following statement: "The more I find out about a person, the more I like him/her"?
5. What are some rules to follow in asking questions to people so that you will not offend them?

Question Quest

Go outside and select a natural object (i.e., sky, stone, tree, etc.) or event (i.e., wind blowing, stream flowing, bird flying, etc.). Practice asking questions about an object or event so that you can learn something new about it. Make a list of these questions. To guide your questioning, use the following words to begin. (Note that you don't have to know the answers to the questions you write):

(a) How does ...?
(b) When did ...?
(c) What is ...?
(d) Why is ...?
(e) Where is ...?
(f) Who is ...?

Invent other starting words for your questions and then write them down.

Find a partner and make a list of questions about each other that begin with the same starting words. After making the list, discuss the answers to the questions, but remember that each person has the right to pass and not answer for any reason.

Processing Questions:

1. Did you write only questions for which you had answers in mind? Explain.
2. What "starting words" were easiest to write questions for each time you did this exercise? Which were most difficult each time? Can you explain your reasons?
3. What did you learn that was new from writing questions about a natural object, event, or other person?
4. What makes some questions better than others for learning new things?

Validating Others

Validation Scavenger Hunt

Find the following items and bring them back to share:

(a) the most delicate fallen leaf,
(b) a pleasing natural sound that you can imitate,
(c) a favorite, "lucky" rock,
(d) a sketch of a beautiful tree silhouette,
(e) a good smell from a non-living material,
(f) some evidence left by an insect that appears artistic,
(g) a graceful movement that you observed, and
(h) a description of a peaceful place.

Processing Questions:

1. When you look for beauty in nature, is it difficult to find?
2. Did you discover natural objects you thought to be ugly, too?

3. Did it make any difference in how much you appreciated the objects when you shared them with others? Explain your answer.

4. How would a validation scavenger hunt, using the people in your group, help you identify strengths to validate in them?

5. Can you add some beautiful things to find to the scavenger hunt list?

Natural Validations

Go outside and observe what you like (are attracted to) in the environment. Make a list of these things and then write a validation for each. Examine the list of validations to see if some of them could be applied to people you know. Make a list of people you would like to validate with these "natural validations."

Processing Questions:

1. Is it easier for you to identify objects and events outside than to validate people? Explain your answer.

2. Did you find the task of fitting the validations to specific people easy or difficult? Explain.

3. Do you think that by practicing validating others you will become more aware of strengths in people?

4. Can you think of people you know who are good models to help you learn to validate in meaningful ways?

5. Would you agree or disagree with this statement? "The better I know someone, the easier it is for me to validate them in ways they appreciate."

Predator and Prey Validating

In small groups, locate evidence of a natural food chain. On paper fill in as many links of the chain as possible, even if you cannot see immediate evidence of each link. Imagine that each living or nonliving thing in the chain could speak. How would each validate another in the food chain? For example in the familiar "owl, snake, frog, insect, plant, sun" food chain, the owl might say to the snake, "You are skillful in hiding in the grass." The snake might say to the frog, "You are a better underwater swimmer than I am." The frog might say to the insect, "You can fly very fast to escape my sticky tongue." After each person or group shares their food chain validations, ask the others to key in on something to validate, such as their creativity, humor, knowledge of animal behavior or ecology.

Processing Questions:

1. Did you discover that the more you knew about each animal, the easier it was to think of how to validate it? What are some different ways to learn more about animals?

2. Some people object to giving human qualities such as speech to animals. How do you feel about it?

3. How did you feel about giving validations to the other group members?

4. How did you feel about receiving validations from other group members?

5. Is giving and receiving validations a norm in your group? If not, why not?

Rename Game

Names of things have been labeled by people who have discovered the objects before you did. These names are often derived from obvious characteristics of that object. Go outside and pretend that you are the first person to find one of the following objects and name it after a positive characteristic. Select from different types of trees, shrubs, clouds, birds, soils, vines, grasses, ferns, forbs, or rocks. For example, if you were the first person to ever find poison ivy, you might have named it "shiny leaf" or "white berry." Evaluate your responses on a scale of 1–10 for creativity and accuracy of observation. Try renaming the people in the group based on their *positive* characteristics. (Caution: Don't allow people to tease.)

Processing Questions:

1. Was it fun to rename some plants and people based on their positive characteristics?

2. Did some people invent better names than the real ones for some things?

3. Was it difficult to focus upon only positive characteristics of people? Explain.

4. Do you believe in the old saying, "Sticks and stones may break my bones, but names can never hurt me"?

Animal Observation np

Observe an animal's behavior as closely as possible for at least 15 minutes. Make a list of the ways in which the animal appears to be similar to human beings. Validate the animal on the basis of what you discover about it. Practice using different forms of validation language. From doing this can you discover some new ideas about validating people? Observe a person in the same way and make a list of possible validations to use. Try them out when the time is right.

Processing Questions:

1. Did observing and validating animals help you discover ways in which to validate people more effectively?

2. Were you able to identify similarities between wildlife and people? If so, what were they?

3. Did you find it helpful to observe a person and list ways to validate them? Why don't more people do this in our society?

4. If more people validated others, how would our community be different?

Getting to Know and Trust Each Other

Comparing and Contrasting

Go outside to a natural area and make a list of the plants and animals you find or see evidence of in each of the following categories:

Producers: (green plants)
Consumers:
  1st level (e.g., plankton)
  2nd level (e.g., insects)
  3rd level (e.g., frogs)
  4th level (e.g., snakes)
  5th level (e.g., owls)
  6th level (e.g., bobcats)
  7th level (e.g., humans)
Decomposers: (bacteria, fungi, etc.)

After making the list, compare and contrast the living organisms to the people in your group. How are they alike and how are they different? Also attempt to compare and contrast the entire ecosystem (consider the other factors in the environment such as sunlight, water, soil, air, etc.) to your camp or class group.

Processing Questions:

1. Did this exercise help you learn something about your group or community? If so, what?

2. Did this exercise help you learn more about living things and the ecosystem? If so, what?

3. Did you find that the living organisms and the ecosystem are more like human communities or more different from them?

Personal Space

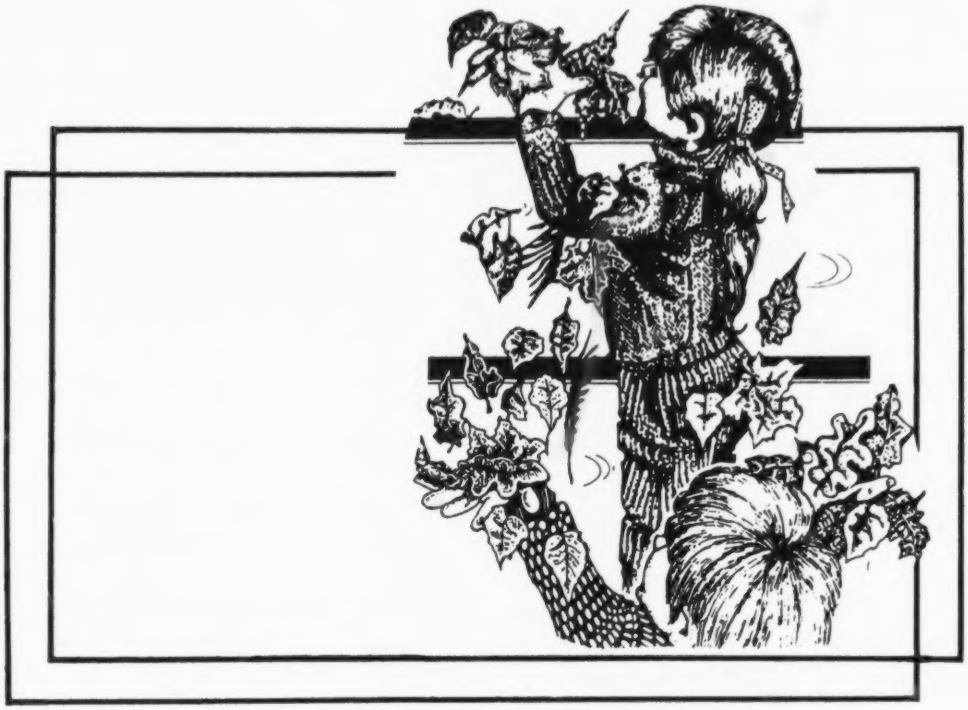
Your degree of comfort or discomfort with someone is often indicated by how closely you position yourself. Some people feel better when they are very close to a person and others feel better when they are far away. Locate a plant, rock, or other natural object. Experiment by gradually moving closer and closer to the object until you feel you have discovered the most comfortable distance. When you find the most comfortable distance measure and record it on a piece of paper. Then repeat this same exercise with another person. Measure and record that distance on a piece of paper. Compare and contrast the measurements for everyone in the group.

Processing Questions:

1. Were the distances for the natural object and the person the same? If not, which distance was greater?

2. Describe how your comfort level changed at different distances. Did this distance vary for different people in each case?

3. How do the types of objects and people affect the comfort levels of different people?
4. Where did people in the group learn to feel as they do about personal space?
5. Did you find that the distance between you and the objects was determined by positive or negative experiences from the past? Explain.
6. Are you aware of your comfort zone with different people? What are some of your positive feelings about some of the people in this group?
7. How can you change your feelings toward nature objects and people? What are the advantages and disadvantages of changing yourself?



People Pursuit[*]

Locate people who fit at least one of the descriptions below. Keep moving around until you have the names of everyone here on the lines following the descriptions.

Find someone who ...

1. ...seems really happy with life right now. __________
2. ...can name at least three personal strengths. __________
3. ...had many positive outdoor experiences as a child. __________
4. ...is a good listener. __________
5. ...you'd like to get to know better later. __________
6. ...prefers questions with only one right answer. __________
7. ...prefers questions with many right answers. __________
8. ...thinks he/she is good at "reading" body language. __________
9. ...has a friend he/she can trust with a secret. __________
10. ...does just about anything to avoid a conflict. __________
11. ...can name an outdoor skill he/she is good at. __________
12. ...has a very unique outdoor hobby or pastime. __________
13. ...works with teenagers and enjoys it. __________
14. ...always has cold feet! __________
15. ...has had a good, hearty laugh in the past few days. __________
16. ...has read about how to resolve conflicts. __________
17. ...would rather cooperate than compete. __________
18. ...would rather compete than cooperate. __________
19. ...can usually identify how he/she is feeling at a particular moment. __________
20. ...usually can separate his/her thoughts from feelings. __________
21. ...tends to share feelings easily with others. __________
22. ...tends to be a cooperative person in a group setting. __________
23. ...enjoys asking questions to get to know others better. __________
24. ...enjoys answering questions even in personal areas. __________
25. ...has had an "all night" experience observing the outdoors. __________
26. ...finds it easy to empathize with most people. __________
27. ...has taken a course in communication skills. __________

---

[*] Appreciation is extended to Wanda Teshaar for her assistance in preparing this list.

28. ...likes to get to know new people. __________
29. ...hates to make "small talk" at parties. __________
30. ...loves to talk openly and honestly about deep feelings. __________
31. ...compliments others freely. __________
32. ...makes difficult decisions on a day-to-day basis. __________
33. ...considers him/herself to be a powerful person. __________
34. ...is still wondering what he/she wants to be when grown up. __________
35. ...you'd like to eat lunch with tomorrow. __________
36. ...is usually aware of his/her personal space needs in different situations. __________
37. ...has played at a "new games" festival. __________
38. ...regularly uses a phrase that gives him/her courage and strength. __________
39. ...loves to tell jokes. __________
40. ...hardly ever remembers jokes heard. __________
41. ...loves to use imagination to go on fantasy trips. __________
42. ...likes to take calculated risks. __________
43. ...is able to defer making judgments temporarily. __________
44. ...usually asks for what is needed. __________
45. ...usually knows what he/she wants from a situation. __________

Processing Questions:

1. Did you spend a longer time talking to some people? Why do you think that was so?
2. Did you initiate contact with others first or did they approach you first?
3. Was it easier to mix with others using the question sheet than it usually is without it?
4. Did you think that some of the questions were too personal to ask? Which ones?
5. Do you remember the names of at least six new people in the group? Did it help to know more about them than just their names?

What Do You Think About Names?

Names of things are important to many people. Names are usually one of the first things we are introduced to when we meet a new person or object. Knowing the names of people and objects can be a way of beginning to know more about them. Go outside and find a natural object that you are sure you can identify by name. Decide whether or not you should collect it and either bring it back or make a sketch of it. Scientific names are not necessary to know for this activity, but try to be as specific as possible in naming the object (i.e., it is better if you know that a leaf is a *red* maple instead of just knowing it is a maple). When you return, find a partner and ask the following questions about the person and the object he/she selected. Take notes so that you can introduce both the person and the object to the rest of the group.

Person	*Natural Object*	*Person*	*Natural Object*
What is your name?	What is the name of your natural object?		
What nicknames have you had, if any?	What might be a good nickname for the natural object?		
What feelings do you have about your name or nickname?	What feelings do you have about the object's name or nickname?		
Does your name have any special meaning (religious, social, political, etc.)? Explain.	Does the name of your object have any special meaning?		
If you changed your name, what would it be?	If you changed the name of your object, what would it be?		
If you could take the name of an animal, bird, plant, or other natural object, what would that name be? Explain.	If your object could take the name of a person, what would that name be? Explain.		
What are two things about yourself which cause you to feel good about yourself?	What are two things about your object which you appreciate?		
How did you feel about being asked these questions about your name?	How did you feel about being asked these questions about the name of the object you selected?		

Processing Questions:

1. Do you usually consider yourself good at remembering names?
2. Do you usually consider yourself good at remembering faces?
3. Do you have a method for remembering people's names? If so, what is it?
4. Are you better at remembering people's names or natural objects such as trees or animals?
5. How do you usually feel when people remember and call you by name?
6. Is there anyone in this group whom you still don't know by name now?
7. Which questions in the activity were the most difficult to answer? Can you explain why?
8. How did it feel to be interviewed about names?

Dealing Effectively with Group Conflict

Becoming Part of the World Around You

Imagine that you can magically become the parts of the world around you. Pretend that you are the wind, a tree, a blade of grass, some soil, a drop of water, a rock, a wisp of cloud or anything else you can find outside. Spend a few minutes "becoming each one" and get in touch with how you feel as part of that world. After you have tried several natural objects, select the one that helped you feel most calm and relaxed and spend three more minutes being part of that world. Use this method to calm yourself when you are in a conflict so that you will be better able to return and resolve it.

Processing Questions:

1. What was it about the natural object that helped you feel calmer? What sentences did you repeat in your head?
2. Do conflicts always have to upset you? Can you think of conflicts occurring as naturally as the objects in nature?
3. How did the role models in your life resolve conflicts? What methods did you find most effective?
4. Can you think of some advantages of dealing openly and directly with conflicts rather than suppressing them?

Conflict Detectives

Conflict is defined as a type of interaction between two or more persons or things in which the goals or purposes of each seem to be incompatible. Conflict situations involve at least two opposing forces which exert power at the same time.

Go outside and find examples of conflicts in the environment. For each conflict you identify, fill in the columns of the chart.

What 2 things are in conflict?		*What is the conflict source?*	*How might it be resolved?*
Item #1	*Item #2*		

Processing Questions:

1. Did you find it easy or difficult to identify conflicts in the environment? Explain.
2. Were you able to identify the possible goals or purposes of the things you found?
3. Is it easier to identify conflicts in humans than in other parts of nature?
4. How can you tell whether or not people are in conflict?
5. In each conflict is it always possible to identify the incompatible goals or purposes and how each person is exerting power?
6. Tell about the last conflict you had. Do you remember your reasons for being in conflict?
7. How was the conflict resolved? Could it have been done in a better way? Explain.

Cooperating

Natural Interdependence

Go outside and find examples of how living and nonliving things are interdependent. Find examples of different types of interdependence (between two living organisms, between two nonliving things, and between a living and nonliving thing). How many examples can you find? Can you think of ways in which what you find are similar to human interdependence?

Processing Questions:

1. Could you find any living or nonliving things that were not dependent on something else?
2. How do you depend upon others in your life?
3. Are people more cooperative than competitive?
4. When is it useful to be more independent than interdependent?

Nature's Engineers

Divide the group into teams of 3–4 people. Select a nonliving material that is abundant in the area, such as fallen leaves, stones, dead sticks, or other material and assign each group to build the tallest structure possible within the time limit. The individuals must follow these rules in the building process:

1. Each person must take turns in placing only one item at a time on the structure.
2. If one person doesn't think the item should be added, the group must stop building it.
3. The only way to continue building it is if the group can reach a consensus about what item to add and where it should be placed.
4. If the structure falls, it must be started again from the beginning.

After a 10 to 15-minute time limit, the group with the tallest structure gets the nature's engineers award, one of the items used in the construction. All other items used in the construction must be placed back where they were found.

Processing Questions:

1. How was the decision made about which material to use? Were you satisfied with the decisionmaking process that occurred?
2. Did everyone in your group follow all the rules? If not, why not?
3. How are rules and following them viewed in other situations? How is this situation different from other rule-following opportunities?
4. Did your group have an opportunity to reach a consensus? Is this a new method for you to use in making decisions?
5. What problems did you encounter in making decisions in doing this task? Are these problems typical in other groups and situations?
6. Were you more concerned with the cooperation within your group or the competition with other groups? How would your focus of concern affect your behavior?
7. Did the males behave differently from the females in completing this task? If so, how?

Leaf Puzzle

Select a large leaf with a single blade (not a compound with leaflets). Try to find one that is at least 5 inches across. Pick it from the plant. (Warning: Don't pick too many leaves from the same plant if it's small.) Tear it into as many pieces as there are members in your small group. If the group is larger than 6–8, divide the people into several smaller groups. Mix up the leaf pieces and let each person select one. Without talking or signaling, they must put the leaf back together again starting from the top and moving to the base where the stem (petiole) is. The object of the game is to put the leaf together in the shortest possible time by placing the pieces down individually, one by one. Have someone with a watch with a second hand time the group. Without the aid of communication, the group members will have to be sensitive to others and work together cooperatively to complete the task. After completing the task once, put the pieces back in a pile, select a new leaf piece, and repeat the task to try to improve the time. You may want to try it again by allowing nonverbal communication and time to discuss a strategy. (To increase the difficulty of this task, unobtrusively add several pieces of another leaf before the people select their leaf piece.)

Processing Questions:

1. Did some people communicate, either verbally or nonverbally, even though the directions prohibited it?
2. How difficult is it not to communicate in any way? How did you feel not communicating?
3. Was the urge to help someone place his/her leaf piece strong?
4. What method did the group use to solve the problem?
5. How would communicating have made the task easier?
6. When you repeated the task again, with a different leaf piece, did you improve the group time?
7. How did you feel toward others in the group?
8. How did you feel toward yourself?

Creatures from Another Planet

Pretend that you are a creature from another planet. Join with three others to form groups of four. Your group of four will have to cooperate to explore an area on earth because each one of the four has a different sense that is all-powerful. To find out which sense is the most powerful for each in the group, draw cards with the names of the following senses written on each card: hearing, touching, seeing, and smelling. Move to different locations and have each person in the group contribute his/her special sense talent in describing the place.

Processing Questions:

1. Was each person in the quartet able to focus on only one sense?
2. Did all four people work together well by combining special talents?
3. How could the group improve this system of exploring an area?
4. Would this system work better if each one of the four could select the sense that he/she thought was the best?
5. What could the group members learn by selecting the sense that they knew was their weakest or least developed?

Partner Poetry

With a partner go to a natural area and write a poem together. Use a standard poetic form such as a haiku or cinquain or just write a free-verse poem. Make sure that both of you are satisfied with each word as you write the poem. Here is an example of a partner poem:

Walking through the woods

Feet crushing green bodies—

Silent cries of pain unheard

All of nature voicing life.

David Darst
Cliff Knapp

Processing Questions:

1. How did you make the decision about what type of poem to write?
2. How did you work together in agreeing on every word? Did you have any differences of opinion? Were they expressed?
3. Is it more difficult for you to be creative with a partner? Explain.
4. If you were to write another poem together, what would you do differently?
5. Did you learn anything new about your partner by writing a poem together? Explain.

Cooperative Stalking

The purpose of this activity is to help each other become better able to walk through a natural area without leaving evidence that you were there. After everyone in the group is paired, instruct them to select one stalker in each pair. The other persons walk several feet behind the stalkers and look for clues that they have walked in the area. Every time the follower sees evidence that the stalker has left evidence (footprint, broken plant, swaying branch, etc.), he/she should call it to the attention of the stalker. For example, if the stalker overturns a small rock, the follower will call out, "Small rock has been disturbed." When three different pieces of evidence have been called out to the stalker, the partners change roles and repeat the activity.

Processing Questions:

1. Did the stalker and the follower interact in a cooperative or competitive way? Give examples to prove your points.
2. Did the stalker improve as he/she walked along after receiving the feedback of the follower? Explain.
3. Did the stalkers gain an understanding of how humans make an impact as they walk through natural areas?
4. Did the stalker figure out ways to "walk more lightly on the earth"?

*Sticks and Stones**

Ask the participants to find one stick and one stone each. Then ask them to choose a partner (preferably creating pairs who don't know each other very well) and then to combine with another pair to form quartets. Each quartet is given the following directions:

> You and your partner are to talk quietly with each other (out of hearing range of the other pair). You are to decide together whether to place either two sticks, two stones, or one of each on the ground at a signal given by the leader. This round will be repeated seven more times. Your decisions for each round should be based on the following points awarded for each round:

4 sticks—each lose 1 point
3 sticks—each win 1 point
1 stone—lose 3 points
2 sticks—each win 2 points
2 stones—each lose 2 points
1 stick—each win 3 points
3 stones—each lose 1 point
4 stones—each win 1 point

When everyone understands the direction, the leader asks the pairs to confer with each other for about one minute and then says, "Place your objects on the ground in the center of your quartet." Points are awarded and tallied by a recorder selected in each group of four and then the objects are picked up and another round is played. During the third, sixth, and eighth rounds, all four people in each group are allowed to confer and the points won or lost are doubled. When eight rounds are completed, the scores are added for each person, pair, and quartet.

Processing Questions:

1. How many points did you and your partner get after eight rounds?
2. How many total points did your quartet get after eight rounds?
3. Were the individual, pair, and quartet scores in the other groups of interest to you?
4. What feelings about competition and cooperation were generated from this activity?
5. If you were to repeat this activity, what strategy would you use now?

*Cooperative Nature Grab Bag***

Work in small groups of 8–10 people. Ask each person to collect five objects of the same type (i.e., everyone would collect either stones, sticks, leaves, etc.). Then they are to form circles of 8–10 people and give their objects to the leader. The group is directed to be silent and not to communicate once the activity begins. The leader places the objects out of the circle and prepares to give directions. One goal of the activity is for *everyone* to end up with five objects in his/her hands at the end of a round. The leader then places five objects on the ground in the center of the circle and says, "I will count slowly to three. By the time I reach three, everyone is to have five objects in their hands in order to complete the task. I will double the number of objects left after each round." The leader then counts to 3 and observes what the people do. If some or all of the objects are picked up, the leader asks, "Does everyone have 5 objects?" Since only five objects were placed in the circle, everyone doesn't have 5 objects so they are told to put them back in the center and another round is played. If none of the stones are picked up in the round, the leader doubles the number of objects in the center and repeats a round by counting from 1 to 3. After each round the leader checks to see if everyone has 5 objects. If anyone doesn't, all persons are told to put them back. If all the objects remain after a round, the leader places twice that number in the circle (i.e., if 5 remain, 5 more are placed down). This continues until there are enough objects in the center for everyone to pick them up in one round within the count of 3.

---

* Idea from Deborah Pallett

** Idea from Denise Dumouchel

Processing Questions:

1. What happened during each round?
2. How long did it take for people to figure out how to cooperate and complete the task?
3. If people took some objects before there were enough in the center, how did they feel?
4. How did the others who didn't take any objects feel?
5. If the group was allowed to talk, what would some people have said?

Listening and Responding to Others

Listening List

Find a spot to sit alone outdoors. Make a list of all the different sounds you hear. If you can't identify the sources of the sounds, describe them with words or symbols. Use your imagination and listen to trees, rocks, soil, and other natural objects that don't appear to make sounds. Imagine what sounds they would make if you had super hearing. If they could teach you something about life, what would they say? At a signal, return to a central meeting place and find a partner to share your experiences with. Take turns listening to each other for five minutes each. Practice good listening habits and really hear what your partner has to say. Do you agree with George Washington Carver who said, "If you love something enough, it will speak to you."

Processing Questions:

1. Did you hear some sounds for which you couldn't identify a source? Did that make a difference in your ability to hear or remember it?
2. Were you able to describe the unidentified sounds with words or other symbols? Did this method help you hear and remember them?

3. Was it difficult for you to imagine what sounds would be made from some objects or events?

4. Did using your imagination help you hear "words" coming from some objects and events?

5. If you heard a message about life from an object or event, where do you think that message really came from?

6. Was it difficult to listen carefully to what your partner had to say for the full 5 minutes?

7. How did you interfere with your ability to listen to your partner?

8. Could you repeat the main points that your partner made? Check this out.

"I Heard Something That Sounds Like ..."

Sit quietly in a circle outdoors and listen to the sounds around you for several minutes. Using only the sounds heard within this time period, play the following game.

Listen for sounds that you think few people will hear or recognize. One person begins by saying, "I heard something that sounds like ..." (The person completes the sentence.) For example, "I heard something that sounds like two small spoons being hit together rapidly." What was it? The group members try to guess what the original sound was (in this case, it was a small bird). When someone guesses the right answer, the person who started the game ends the first round by saying, "You said that what I heard sounded like a bird. That's right." Another person then begins the round by completing the original sentence, "I heard something that sounds like ..."

Processing Questions:

1. Did listening to sounds around you with a clear purpose help you hear them better?

2. What made you think that the sound you heard might not be guessed by others?

3. Do you listen as well to most people as you did to the sounds outside? Why or why not?

4. Did repeating the correct guess help you listen more intently to people in the group?

5. What are some tips you can suggest to improve the ability to listen?

Attention Filters

Go outside and sit with a partner in a location isolated from other people. Have one person decide to be the listener and the other the talker. The leader of the group will be the timer to allow the listeners and talkers to concentrate on their tasks. The talker speaks to the listener for several minutes on an environmental topic he/she feels strongly about while the listener listens intently. Then reverse the role and repeat the exercise. After completing this part of the exercise, each person will listen to the sounds around them for several minutes, making a list of the sounds heard. Compare the sounds that were heard when both people were listening to those heard when they were completing the first part of the exercise. Usually, more sounds in the surrounding area will be heard the second time because during the first exercise, our "attention filters" screened out these other sounds.

Processing Questions:

1. How many more sounds were you aware of when you were listening for them?
2. Did any of these sounds distract you from listening to your partner?
3. Did anything else distract you from listening to your partner? (Temperature, light, movements, etc.)
4. Are you able to concentrate better on some task when there is silence?
5. What did you learn about your listening style?

Developing New and Modifying Old Activities

After you have tried some of these activities to help promote intrapersonal and interpersonal skills in people, you may want to try developing new activities or modifying old ones. One technique for doing this is using a creative thinking grid. Examine the grid on the next page. It consists of 10 horizontal rows of boxes and six vertical columns. Each vertical column is labeled with one component of an outdoor human relations activity. Sometimes, one or more of the components are not present in the activity (for example, some do not use any props or have a rule or restriction). The grid is useful for generating many ideas to use for creating your own activity. Here's how it works.

Select a vertical column heading and brainstorm 10 ideas that fit that topic. For example, if you were working on column one (skills/objects), you might list: learning names, trusting others, relaxing, appreciating human differences, or any other skill or objective you can think of. You can go beyond those listed in this book. Then do the same thing for the other vertical columns.

When you have filled all the boxes, try to combine one idea from each column to invent a new activity. If you fill all of the boxes, there are one million different combinations of these components available to use. Encourage people to suggest what appear to be crazy ideas because they might lead you to a very good activity.

Creative Thinking Grid

Skills/ Objectives	*Awareness Ecological Concepts*	*Environ. Setting*	*Props*	*Group Size/ Energy Level*	*Rules Restrictions*
Learning names	Beauty	In a stream	Rocks	Whole group/ high energy	Blindfolded
Trusting others	Balance	At night	Paint	Groups of 3/ quiet	Hopping on one foot
Relaxing	Natural cycles	In a forest	Leaves	Groups of 6–8/ moderate energy	Everybody must be touching
Appreciating human differences	Diversity	On the ground	Rope	Half the group/low energy	No talking

SAMPLE

Self Contract for Reaching a Professional Goal

Directions:

Books are intended to provide knowledge, support, and inspiration for changing behavior in desired directions. If you want to make a change in your life or make something happen to improve your professional skills, you may want to write a contract to help you do this.

Think of something important you learned from this book—something you would like to incorporate into your work with people. Select a goal that is specific as well as realistic and achievable within the time limits you set for yourself. Write this goal on your self contract and ask two other people to sign it as witnesses. Ask them to contact you in about 3 weeks or more to ask you what you have done to reach that goal. They may be able to help you make the change you wanted in your professional life.

If you want to change the lives of others, you must begin with yourself—today!

I, ______________________________ have decided to ____________

____

____

____

I will accomplish this goal ______________________________________
(date)

My plan of action will include ____________________________________

____

One possible barrier that may stand in the way of my reaching this goal is

____

____

I will count on the support of _____________________________________

and ____________________________________ (witnesses).

Signed ____________________________

Date ____________________________

References

Alliance for Environmental Education. (1985, Fall). *The Alliance Exchange Newsletter*. Washington, DC: The Alliance for Environmental Education. (Box 1040, 3421 M. Street, N.W.).

Bateson, B. (1979). *Mind and nature: A necessary unity*. New York: E.P. Dutton.

Gardner, H. (1984, June). The seven frames of mind. *Psychology Today*, pp. 21–26.

Hawley, R., & Hawley, I. (1975). *Human values in the classroom: A handbook for teachers*. New York: Hart Publishing Company, Inc.

Keyes, K., Jr. (1985). *The hundredth monkey*. Coos Bay, OR: Vision Books.

Knapp, C. (1987). Creating humane learning climates. *In* M. Swan (Ed.), *Tips and tricks in outdoor education*. Danville, IL: Interstate Printers and Publishers, Inc., pp. 237–42.

Knapp, C. (1986, February). Validating others: A valuable interpersonal skill is giving validation. *Camping Magazine*, pp. 24–27.

LaChapelle, D. (1978). *Earth wisdom*. Silverton, CO: Fin Hill Arts (P.O. Box 542).

Napier, R., & Gershenfeld, M. (1983). *Making groups work*. Boston: Houghton Mifflin Company.

Nisbet, R. (1973). *The quest for community*. New York: Oxford University Press.

Peck, M. (1987). *The different drum: Community-making and peace*. New York: Simon and Schuster.

The previous numbered page in the original document was blank

Rogers, C. (1983). *Freedom to learn for the '80s.* Columbus, OH: Charles E. Merrill Publishing Company.

Rogers, C. (1980). *A way of being.* Boston: Houghton Mifflin Company.

Sax, S., & Hollander, S. (1972). *Realty games.* New York: The Macmillan Company.

Schmuck, R. (1983, October). *The International Association for the Study of Cooperation in Education Newsletter*, p. 2.

Teale, E.W. (Ed.). (1954). *The wilderness world of John Muir.* Boston: Houghton Mifflin Company.

Selected Annotated Bibliography

American Forest Council. (1986). *Project learning tree.* Washington, DC: The American Forest Council (1250 Connecticut Ave., N.W.).

These two volumes, ***Supplementary activity guide for grades K–6*** and ***Supplementary activity guide for grades 7–12***, provide an interdisciplinary approach to environmental education. Trees are used as a vehicle to begin the exploration of our natural resources and human interrelationship with the total environment. Human communication and valuing are used as techniques to understand culture. The activities are varied and creative and have been field-tested in schools to assure validity.

Bankie, B., & Others. (1983). *A brief review of psychological theories and counseling techniques for outdoor leaders.* (ERIC Document Reproduction Service No. ED 244 752).

This paper is intended to provide resource information and an annotated bibliography on psychological theories and counseling techniques specifically written for outdoor educators, to stimulate research on the subject, and to stimulate outdoor leaders to make themselves aware of various options for solving interpersonal problems that might occur in an outdoor setting. The paper provides basic information for eight psychological theories and counseling techniques: Reality Therapy, Rational-Emotive Therapy, Transactional Analysis, Person-Centered Therapy, Gestalt Therapy, Assertion-Structured Therapy, Human Potential, and Behavior Counseling. For each, the paper includes an overview, a list of possible uses by outdoor leaders, and a list of references. In addition, the paper provides an annotated bibliography of 48 articles and books in 7 categories: counseling techniques, groups, leadership, motivation and discipline, personal development, stress and fear, and counseling theories. Author's name, title, publication data, and annotation are included for each entry.

Benson, L.E. (1981). *Self-concept change in an outdoor leadership course using communication skills and debriefings.* (ERIC Document Reproduction Service No. ED 205 307).

A sample of 17 Camrose Lutheran College students (ages 19 to 24) who were enrolled in a 22-day wilderness Outdoor Education Leadership Course and a control group of 22 students who were not enrolled in the course were studied for changes in participants' self-concept and for the factors and curriculum activities which affected self-concept. Examined were leadership team, communication skills, participants, environment, spiritual beliefs, X-factor, and curriculum events. The Tennessee Self-Concept Scale was administered to the experimental group before and after the course and to the control group prior to the course. Results showed a significant increase in the total self-concept of the experimental group. Observation and participant responses indicated that the leadership team, communication skills, participants' interaction in the camping group, and the environment were the most important factors inducing change in self-concept. The most important elements of the communication skills factor were the individual student assessment with the leadership team, the first two camping group debriefings, and the use of communication skills within each camping group. Course participants also indicated that they had experienced personal growth and had learned outdoor skills and communication skills.

Bourque, J., & LaChapelle, D. (1973). *Earth festivals, seasonal celebrations for everyone young and old.* Silverton, CO: Finn Hill Arts, Publishers (P.O. Box 542).

Seasonal celebrations bring people into relationship with the earth. The learning experiences are designed to give children a strong sense of self. The book is arranged in cycles based on season. Each cycle provides material to celebrate the fall equinox, winter solstice, spring equinox and summer solstice. Specific activities are thoroughly described, such as the "God's Eye," the pillow game, and mandala.

Bowman, M.L. (Ed.). (1979). *Values activities in environmental education.* Columbus, OH: ERIC Clearinghouse for Science, Mathematics and Environmental Education.

This book is a collection of environmental valuing activities gathered from various sources. They are categorized according to grade level (elementary–senior high) and subject matter. A list of references is included.

Caduto, M.J., & Bruchac, J. (1988). *Keepers of the earth: Native American stories and environmental activities for children.* Golden, CO: Fulcrum, Inc. (350 Indiana Street, No. 510).

This book weaves North American Indian stories with hands-on activities that promote a close relationship with the earth and people. Recommended for youth, ages 5–12, the text includes some important ecological and cultural concepts.

Chenery, M.F. (1981). Effects of summer camp on child development and contributions of counselors to those effects. *Journal of Leisure Research, 13*, (3), 195–207.

Eight to 11 year-old girls and their counselors in a summer camp were studied to ascertain the impact of the camp experience on the campers' self-concept and social competence behavior. Among the findings were that the campers' perceptions of the counselors as accepting and controlling were associated with significant changes in self-concept scores.

Cohen, M.J. (1987). *How nature works: Regenerating kinship with Planet Earth.* Portland, OR: World Peace University and Center of the University for Peace, United Nations.

This is an important book for educators because it explains the Gaia Hypothesis—that the earth acts like a self-regulating, living organism. It also describes the National Audubon Society Expedition Institute through the eyes of the director as he traveled throughout the country with staff and students. The study guide and bibliography in the appendix are valuable additions to the text.

Confident course instructor's guide. (1984). (ERIC Document Reproduction Service No. ED 249 033).

The Confidence Course is a program of physical activities which seeks to improve individual self-image and to develop initiative and resourcefulness while promoting feelings of trust and good will within a group. General guidelines and procedures include safety considerations as well as common sense in activity selection and a perspective of success for all rather than competition among group members. Activities are carefully sequenced as to difficulty, and group discussion periods between activities allow participants to verbalize together what they have learned. Five major categories are (1) group activities requiring cooperation and teamwork but a small amount of trust, (2) group activities requiring high amount of trust, communication, and cooperation, (4) individual activities promoting self-confidence and/or trust in others, and (5) individual activities requiring a high degree of self-confidence and/or trust in others. Specific instructions for each activity include materials needed, objectives, instructions to participants, and safety procedures and teaching hints for the instructor. Sample activities are beams, cable cooperation, flea hop, trust fall, and welcome aboard.

Cornell, J.B. (1979). *Sharing nature with children.* Nevada City, CA: Ananda Publications (14618 Tyler Foote Road).

The author collected 42 games and activities that will open up nature to children and adults. The activities are divided into the following categories: Calm/Reflective, Active/Observational, and Energetic/Playful. The book contains many new ideas for increasing both nature and people awareness.

Cornell, J.B. (1987). *Listening to nature: Daily inspirational quotations and activities.* Nevada City, CA: Dawn Publications.

This useful book contains thought-provoking quotations from some of the great naturalists and philosophers and accompanying activities to help people relate to the natural world. It is a how-to-do-it handbook for making connections with nature through imagination and spiritual insights.

Fitzsimmons, M. (1980). *Outdoor human relations program, 1979-80: Sixth grade [and] teacher's guide.* (ERIC Document Reproduction Service No. ED 296 421).

Environmental education and interpersonal skills are stressed in this guide for an outdoor education program that features day trips to a rural camp in Ohio. Written for grade six, the guide contains a student handbook for camp activities followed by a brief section for teachers. The student handbook begins with the program goals, a map of the camp, the schedule and rules, and brief descriptions of local Indian tribes. The remainder of the student section contains background information and instruction for 14 outdoor activities including art, birdwatching, building a camp shelter, canoeing, compass orienteering, outdoor cooking, nature walks, rock identification, cross country skiing, trapping, weather forecasting, and a ropes course. Illustrations, diagrams, and worksheets are provided with each activity. The teacher's portion of the guide states the classroom teacher's responsibilities in the outdoor program, lists films and games to supplement the camp program, and provides teaching suggestions for three outdoor activities: weather study, an art project using natural pigments, and birdwatching. Behavioral objectives are included for each activity along with lists of equipment and supplies and suggestions for preparatory and follow-up work in the classroom.

Fitzsimmons, M. (1980). *Outdoor human relations program, 1979-80: Fifth grade [and] teachers' guide.* (ERIC Document Reproduction Service No. ED 296 420).

Similar to the above, although written for grade five, this guide contains a handbook for camp activities, provides information on 15 outdoor activities, and specific suggestions and behavioral objectives for two camp activities: pond life study and birdwatching. The pond life unit includes a simple explanation of pond ecology, drawings to aid in identifying plant and animal life, and a page for student notes and sketches.

Fluegelman, A. (1981). *More new games! ...and playful ideas from the New Games Foundation.* New York: Dolphin Books/Doubleday and Company, Inc.

Using the same format as its predecessor, *The New Games Book*, this publication adds 60 games to the community builder's collection. In addition to the game description, four essays outline New Games philosophy, suggestions for leading, playing, adapting, and inventing games, the settings in which New Games can be played, and some background on the New Games Foundation.

Fluegelman, A. (Ed.). (1976). *The new games book.* New York: Dolphin Books/Doubleday and Company, Inc.

Using the slogan "Play Hard, Play Fair, Nobody Hurt," the New Games Foundation has published a book of games to bring people together. The games are categorized into "Games for Two," "Games for a Dozen," "Games for Two Dozen," and "The More the Better." The games are fun and mostly cooperative in nature—everyone really "wins." The book provides sections on background, theory, and practical hints for leadership.

Glashagel, J., et al. (1976). *Digging in ... Tools for value education in camping.* (Camp Director's Handbook and Camp Counselor's Handbook). New York: National Board of Young Men's Christian Association.

These two handbooks are designed for directors and staff of camps. The objective of the publications is to help people work effectively with campers and staff in the area of decisionmaking skills. They contain many practical suggestions and activities for implementing a values education program in camps.

Harmin, M., et al. (1973). *Clarifying values through subject matter: Applications for the classroom.* Minneapolis, MN: Winston Press, Inc.

The subtitle of this book describes the focus. There are many suggestions for using the values clarification approach in content areas. The activities are also useful in camps, especially the chapter describing 15 values strategies in environmental education.

Hug, John. (1986). Leaders of learners: Eight essential capabilities. *Journal of Outdoor Education, 20*, 4–15.

Reviews theories about learning processes, leadership qualities, and interpersonal relationships in the helping process. Describes eight capabilities of effective leaders. Blames failure of leader education programs on inability of program leaders to demonstrate effective leadership. Emphasizes need for immersion of learners and leaders in a multitude of learning processes.

Jorgensen, E., Black, T., & Hallesy, M. (1986). *Manure, meadows and milkshakes.* Los Altos hills, CA: The Trust for Hidden Villa (26870 Moody Road).

This creative book is a collection of activities and practical ideas from the Hidden Villa environmental program. Most of the text consists of lessons for students in grades 2–6. The book is valuable because of the simple format, excellent drawings and photos, and good organization of environmental concepts and activities.

Knapp, C.E., & Goodman, J. (1981). *Humanizing environmental education: A guide for leading nature and human nature activities.* Martinsville, IN: American Camping Association.

The authors combine knowledge from the fields of environmental and humanistic education to produce a blend of philosophy and practical activities. Chapters also include descriptions of case studies and interviews of people involved in programs related to nature and human nature.

Maughan, D.A., & Others. (1981). *TOTE project. A curriculum source book for teaching human relations, environmental education, and camping skills in the classroom and on the trail.* (ERIC Document Reproduction Service No. ED 271 278).

Backpacking serves as the vehicle for teaching basic secondary school subjects in this curriculum guide which suggests various learning activities for teaching human relations, environmental education, and camping. The activities, some for the classroom and some for the trail, are designed to help students observe, draw conclusions, and develop fundamental reasoning skills. The guide begins with a section for teachers about trip planning and organization, group dynamics, outdoor teaching strategies, recreational activities, and environmental values. The following four sections contain units for students under the headings of human relations, natural environment, humanizing camp, and camping skills. Each section contains numerous subtopics each with background information for students, concepts, objectives, and learning activities. The human relations section contains 10 subtopics including value systems, trail dilemmas, and effective leadership. The natural environment section provides 35 subtopics in the areas of astronomy, geology, ecology, fauna, flora, and weather and climate. The section titled "Humanizing Hiking" covers southern California history and culture as well as the verbal and graphic interpretation of outdoor education experiences. The camping skills section covers campsites, equipment, first aid, camp food, personal conditioning, trail safety, survival, and maps. The appendix provides a bibliography of nearly 200 references.

Orlick, T. (1978). *The cooperative sports and games book: Challenge without competition.* New York: Pantheon Books.

Cooperation, acceptance, and success all build self-concept. Games that nurture these skills are described. Includes games in which nobody loses, for small children, teenagers, and adults. The book contains many excellent cooperative games along with philosophic explanations.

Paulson, W. (1980). *Coaching cooperative youth sports: A values education approach.* La Grange, IL: Youth Sports Press.

This is a small but important book for coaches and teachers who work with games and children. Suggestions for incorporating values into the leading of sports and games are sprinkled throughout the book. Although the focus is upon cooperative values, the author suggests how to capitalize on these in competitive situations. Some important values are outlined for issues such as awards, bench time, the big head, discipline, fighting, and many others. The book also directs the reader to additional resources.

Priest, S. (1984, Fall). Effective outdoor leadership: A survey. *Journal of Experiential Education,* 7 (3), 34–36.

A survey completed by 189 persons attending the 1983 National Association for Experiential Education Conference resulted in a rank ordered list of 39 competency areas, considered essential to the effective outdoor leader. Respondents placed greatest importance on items related to safety, group counseling, and interaction.

Rohnke, K. (1977). *Cowstails and cobras.* Hamilton, MA: Project Adventure, Inc. (P.O. Box 100).

This book describes an approach to physical activity which combines a joyful sense of adventure, a willingness to move beyond previously set limits, and the satisfaction of solving problems together. The book uses group and individual challenges and "initiatives." The activities encourage group cooperation, task-taking, communication, and trust formation.

Rohnke, K. (1984). *Silver bullets: A guide to initiative problems, adventure games, stunts and trust activities.* Hamilton, MA: Project Adventure, Inc. (P.O. Box 100).

This 186-page book is full of more than 160 activities designed to bring people together to have fun, solve group problems, and develop trust and cooperation. The goals of this adventure approach to learning are to increase (1) personal confidence, (2) mutual support, (3) physical coordination, and (4) joy of being together. The activities can be accomplished in a variety of settings, both indoors and outdoors, with or without props, and using high and low levels of physical exertion.

Scherer, D. (1978). *Personal values and environmental issues: A handbook of strategies related to issues of pollution, energy, food, population, and land use.* New York: Hart Publishing Company, Inc.

This book contains 42 value clarification strategies designed to give participants an improved understanding of environmental issues. The strategies encourage participants to examine the underlying values that are held by several components of society and make decisions for themselves.

Stone, J.S. (1986, September–October). Kids learn responsibility. *Camping Magazine, 59* (1), 20–23.

Describes study of 837 campers aged 8–13 at one day and five residential camps, 546 parents, and 274 counselors to document effect of camp experiences on group-living/interpersonal skills, prosocial outlook, outdoor living skills, personal enjoyment, and environmental appreciation/understanding. Three figures show survey results; 4 photographs of camp activities illustrate text.

Swan, M. (Ed.). (1987). *Tips and tricks in outdoor education: Approaches to providing children with educational experiences in the outdoors.* Danville, IL: The Interstate Printers and Publishers, Inc.

First published in 1970, this classic is in its fourth edition. It contains chapters on a wide variety of outdoor topics including environmental values, initiative tasks, creating humane learning climates, and resident outdoor education.

Van Matre, S. (1974). *Acclimatization: A sensory and conceptual approach to ecological involvement and acclimatizing: A personal and reflective approach to a natural relationship*. Martinsville, IN: The American Camping Association.

Both books provide a conceptual framework and practical suggestions for nature awareness and ecological education. Leadership techniques are described as well as many activities which blend nature with human nature. These books are classics in the field of nature awareness and have revitalized nature programs.

Van Matre, S. (1979). *Sunship Earth: An acclimatization program for outdoor learning.* Martinsville, IN: American Camping Association.

The author and his associates developed a program based upon ecology and human interaction. The program includes activities encompassing both conceptual and affective learning. As in his previous two books, the author provides practical suggestions for leaders in implementing ecological education programs in camps and outdoor education centers.

Weinstein, M., & Goodman, J. (1980). *Playfair: Everybody's guide to noncompetitive play.* San Luis Obispo, CA: Impact Publisher.

This book provides a good bridge between humanistic and environmental education. The authors describe 60 games that invite cooperation, inclusion, and self-esteem. The book includes chapters on how to invent games, some commonly-asked questions about cooperation, competition, and play, and the process of clarifying values about cooperation and competition.

Western Association of Fish and Wildlife Agencies and the Western Regional Environmental Education Council (1987). *Project WILD.* (Elementary Activity Guide and Secondary Activity Guide). Boulder, CO: Western Regional Environmental Education Council (Salina Star Route).

These two volumes provide lesson ideas for a K–12 interdisciplinary, supplementary environmental and conservation education program. The focus is upon wildlife, but the broad goal is to assist learners in developing awareness, knowledge, skills, and commitment regarding the total environment. The materials are organized around seven themes, including awareness, wildlife values, ecological principles, management, culture and wildlife, trends, issues and consequences, and responsible human actions.

Appendix

An Interview with Susan Flory

Past Director, Human Relations
Youth Adventure Camp
by Clifford E. Knapp

The Human Relations Youth Adventure Camp (HRYAC) was begun in 1974 by Vera and Cliff Knapp in Black Brook, New York. It was originally conducted for 3 weeks each summer until 1986. The purpose of the camp remained the same over the years—to provide activities for youth which increased human relations skills through outdoor adventure in a wilderness setting. Susan Flory, HRYAC Director during the summers of 1983–1985, also served as a staff member for 6 years. She is currently teaching sixth grade at Watson Hill Elementary School in Worthington, Ohio.

CLIFF: What are some of the norms that you established in your camp and what were some activities that helped promote them?

SUE: One of the first norms that we established was supporting each other. We needed to have a safe environment in order for people to be willing to take the risks necessary for growth to occur. We didn't allow putdowns. We led activities that gave our campers opportunities to validate each other verbally and through writing.

Another norm we established was acceptance of individual differences. Each of us is unique and special with individual skills and strengths. We are all different and these differences are celebrated. We discouraged the attitude that one way of doing things is always right and another way of doing this is always wrong. Our celebration of differences was through the music, lyrics, and short sayings that we shared around our friendship circles.

Another norm we established was that each of us has a right to make decisions about our own lives and to choose whether or not to participate in certain activities. The right of

The previous numbered page in
the original document was blank

the individual to pass or not participate was an important part of the camp program. In addition to protecting a person's privacy, the right to pass preserved a person's power of choice.

We believed that group participation was essential in building a close, caring community. We also believed that reflective isolation was essential for personal awareness. There needs to be a balance between the two.

We structured the activities carefully during the first few days of camp. We asked everyone to participate unless health problems prevented them. Our community was established through close interaction during the first three days. We encouraged the campers to interact closely on a physical level through touching activities. After these barriers were reduced, people were much more willing to talk openly. We structured activities in which campers shared information about themselves. Initially, the information was low-risk and factual. Later, we asked them to share higher-risk feelings, values, and attitudes. We spent a great deal of time doing activities that helped the campers get in touch with how it felt to put others down and to be put down, or to put themselves down. We then offered them alternative ways to respond by validating others—putting people up instead of down.

During the first several days, we encouraged everyone to participate in all-group community activities. We led group initiatives and games which involved everyone working together. This was usually some type of physical challenge such as getting the whole group up and over a 12-foot wall or walking down the middle of a stream. In the beginning, we got the entire group cooperating, solving problems, and touching. By physically helping each other we began to break down the fear of body contact. Also, some of the emotional walls that keep people from forming close relationships seemed less frightening. We went on from there later to introduce back rubs so that everyone became more comfortable with touching. Another norm that we established early was that non-sexual touching was permissible.

Often our norms were reinforced by returning campers and staff who automatically set the tone by reaching out and hugging. Sometimes, on the first day of camp, we saw campers giving back rubs and head massages because that's the way they ended the session the previous year.

CLIFF: I wonder if campers knew what they were getting into when they went to your camp?

SUE: I think some of the campers who didn't know what they were getting into found the norms a refreshing change from what they experienced at home or school. They came from a society in which it's no longer appropriate to sit on their parent's lap. Certainly, by the time they reach thirteen or fourteen, there seems to be a norm against touching others. At that age, there is an adult norm against sexual touching but some teenagers disregard this. The teenage years are a difficult time because most young people still want affection and yet don't have socially acceptable outlets for the expression of that need.

We presented campers with alternative behaviors. We reassured them that it was okay to change behaviors from what they had been doing at home to different ones at camp. We supported constructive change and reasonable experimentation. That's an underlying assumption on which the whole camp was based. We assumed that we could create a better world through our own actions. We're in control of our own actions to a degree, the kind of world we create.

CLIFF: How do you respond to people who don't want to accept the camp norms?

SUE: Usually, we respond on a person-to-person basis. The staff members who feel they have some influence talked with the person who resisted a particular norm. This approach depended upon the norm to which the camper was not responding. For example, not accepting the "no putdown" norm was more serious than not buying into the touching norm. The camper who was constantly putting others down would be less accepted by the community than one who didn't want to participate in a back massage, for example. The effect of the norm on the development of our community determined how we responded to the camper. There were two types of norms, one permitting people to do certain things and another prohibiting them from doing other things. If campers didn't conform to a prohibiting norm, that was more serious than not participating in a permitting norm. Once we had a camper who spent most of the time away from the group. At one point, we talked a lot about that withdrawal. It was an open-ended discussion, without judgment, where I shared my concern that he was missing opportunities to try new things. I asked him how he felt about the situation. As a result he became more conscious of the choice he was making.

CLIFF: What are some of the barriers to achieving the camp norms you want?

SUE: Having campers who don't "buy into" the norms was probably one of the major problems. Some of them accepted the norms overtly, but covertly they might put down others behind the staff's backs. This type of behavior destroyed the trust that existed in the community.

Another barrier was not having the staff agree on the norms to model. One year we had some conflicts on the staff. That situation really took a lot of time to work out. The conflicts didn't emerge until the middle of the camp session, so there was a lot of tension among the staff, which impacted on the campers.

Some other barriers to the formation of the community occurred when campers formed cliques or when one camper had a strong need for attention. These behaviors were counterproductive to building a community. Once we had a camper whose behaviors undermined the formation of the total group. The person lied during conflicts, made up stories, and created conflicts instead of helping to resolve them.

Another barrier to forming a community was the inability to resolve basic trust issues. We did our laundry in a nearby town. During that trip, campers would buy candy and take it back to camp. Taking food in the tents was not allowed due to bears and other animals in the area so we stored the snacks in the community building. Community trust was destroyed when candy began disappearing from the storage container. We were never sure whether someone was taking it and eating it or whether campers lost track of how much they had. We spent hours at the community meetings talking about feelings and trust, but it never helped solve the problem. The candy continued to disappear. Because trust is a building block for forming a community, we decided to eliminate trips to town.

CLIFF: How did you approach the process of rule making and enforcing them?

SUE: We tried to keep the rules to a minimum. When we started the rules, we gave a reason for each one. The campers needed to know specifically why they were asked not to do something, or why that rule existed. Usually, the rule existed for one of several reasons ...for camper health, safety, or for maintaining the reputation of the camp program. We used to make rules related to caring for equipment, but as our list of rules grew, we needed to eliminate some so we could create a simple list that would be easy to remember. We put the idea of caring for equipment into a concept we called "procedures," as opposed to being non-negotiable rules.

CLIFF: Could you define "rules" and "procedures" and explain how they differ?

SUE: Rules usually involved issues of safety, although there could be moral rules involving the reputation of the camp, such as no sleeping together. Most of our rules fell into the category of safety. A rule is a prohibition against doing something whereas a procedure is a guideline which outlines steps to follow in doing things. For example, the steps to follow in setting up, living in, and caring for a tent are procedures. Rules, because of the safety aspects involved, usually have greater natural or imposed consequences. Breaking a rule is more serious than not following a procedure. Enforcing rules and procedures is always more difficult than establishing them. Campers need to be aware of the rules and understand the reasons behind them. They also need to be aware of the consequences of breaking the rules. They need to know this ahead of time so they can make decisions about whether or not to break these rules. We tried to avoid situations in which campers would say, "I didn't know what would happen if I broke that rule."

CLIFF: Was there much breaking of the camp rules? If so, what was done as a result?

SUE: Some rules were broken more often than others. Because of the broken glass on the property, we had a rule that campers must wear shoes at all times when outside. Unfortunately, this rule created problems, particularly when the campers went to the beach. When they had been swimming and their feet were still wet, they didn't want to put their shoes on right away. They preferred to walk barefoot back to the tent. A number of campers broke that rule when they left the beach. Enforcement of the rules by staff was difficult. The best enforcement is self-enforcement, if we can achieve it. Usually the campers were reminded of the rule and were firmly asked to put their shoes on for their own safety. They were reminded that their behavior affected others, i.e., staff would have to make a trip into town if the camper's foot was cut. Other rules were linked to more serious situations such as not swimming alone or not using illegal drugs.

CLIFF: It sounds like you haven't had many campers breaking rules.

SUE: No, we haven't. We have a rule about no candy or food in the tents because of the danger of bears. One year we did have someone take candy into the tent and a bear approached while the campers were inside. They screamed and the bear took off. It was a near tragedy. Had the bear responded differently, by deciding to attack instead of flee, it could have been serious. Rules exist to prevent those types of situations from occurring. Once the humans come in contact with the environmental hazards, we have little control over the outcomes. Sometimes the outcomes may be harmless and other times they may be disastrous. A rule is an attempt to prevent people from coming into contact with the environmental hazards.

Enforcement of rules was a big issue. Our campers usually conformed to the rules; however, there have been a few that needed consistent reminding. Usually gentle suggestions worked better than more angry ways of dealing with the camper. Continual breaking of the rules required that we sit down and talk with the individual. Our primary modes of enforcement are reminders and discussion. We haven't had to take any stronger actions.

CLIFF: What did you look for in selecting your staff?

SUE: Primarily, we looked for their human relations skills. We examined their application forms and interviewed them to find out about their experiences with people. We also looked at what they enjoyed doing. I looked at previous work experiences to see if they had dealt with other people. Then I usually called a previous supervisor and asked about their human relations skills. I asked how they got along with their peers and whether they were able to accept feedback, take initiative, and demonstrate good listening skills. I tried to ascertain the level of their interpersonal skills.

CLIFF: You didn't seem to care whether they could swim, build a fire, or tell a bird from a bat?

SUE: That was the next part of the hiring process. Having ascertained whether or not they had the people skills we wanted, I also had to determine their level of technical camping skills. I had to make sure I hired someone who was a Red Cross Water Safety Instructor who could handle responsibility at the waterfront. I had to find someone who could teach canoeing and lead rock climbing and rappelling. I needed to find staff who had both people skills and many of the technical skills. We looked for a number of camp craft skills such as fire building, backpacking and using a knife, saw, and axe. The ability to organize and safely lead a wilderness trip was important. Skills such as knowing how to pack a knapsack and what foods to take are essential. We also needed people who could swim, paddle a canoe, and who had the first aid training and skills necessary to meet any medical emergency.

We also wanted staff who could promote environmental awareness. They needed the ability to lead outdoor activities in ways that excited campers. Staff who possessed knowledge of environmental biology, ecology, and conservation, and the ability to teach those topics enhanced our program.

CLIFF: What were some of your goals for staff training, and how were they reached?

SUE: The primary goal of staff training was to build our staff community first. Before the campers arrived, we had to have a closely knit, supportive staff. We had to model the types of human interactions we wanted the campers to learn ... the ability to confront one another, to support one another, and to give feedback to one another. All of those things that we hoped to develop in the larger community needed to be built prior to the campers' arrival. One of the other staff training goals was to develop a system that allowed continual building of a humane climate. Once involved in working with campers, there is a tendency for staff to forget about needing support from one another unless there is a built-in structure that allows them to ask for help. Staff need to communicate their needs and expectations, their frustrations, their anger, or whatever they are feeling. We may have what appears to be a very smoothly functioning camp, but we will have high levels of staff burnout and hard feelings if we don't encourage the resolution of conflicts.

CLIFF: It sounds like the goals for the staff are really the same as the goals for the total community.

SUE: Right, but we need to remember that all of the staff arrive with their own personal goals, too. Part of the staff training session is devoted to clarifying individual goals and allowing time within the program to pursue those goals.

CLIFF: Can you describe the decisionmaking process—decisions such as what activities to offer, what activities to take, where to go on trips, and how long to stay?

SUE: The staff and I made decisions about major trips, such as canoeing or backpacking, that required some logistical consideration like transportation or extra food expenses. We planned these trips in advance so they were integrated with the total camp program. This was necessary, particularly with our shorter 2-week session, in which the first 3 days were spent building a community and our last 3 days were spent processing the experiences and doing the re-entry activities so the campers had a smooth transition to their homes. That left us with only 10 days in which to schedule trips out of camp. Prior to the campers' arrival we decided when the trip would take place and its maximum length. Campers could decide to shorten the time out of camp if they wished.

The activities were decided upon daily by the campers and staff in our community meeting. At the beginning of the session, we brainstormed a list of activities that campers and staff liked to do. Then, each day, we chose something from that list, or someone came up with a new idea about what to do.

CLIFF: What was the scope of camper decisionmaking? For example, did they decide what menus to fix?

SUE: Most of the food items had to be ordered in advance. Thus, most of the menus were planned. But we were flexible. If a camper said, "I want to have a special dinner on a certain night" or if a camper had a birthday, chose a special dinner, and we had the ingredients available, we met most camper wants.

CLIFF: If you picture all of the decisions that go on in camp as a pie, what percentage of that pie would the campers be responsible for making, and what percentage would you or staff make?

SUE: The campers had input into who did the chores in the morning and who helped with the cooking. They didn't have a choice about coming to the friendship circle or coming to meals. They had to come to meals whether or not they decided to eat. We did not force them to eat, nor did we force them to eat certain foods. They didn't have much say, although they could have, about what to cook for a particular meal. We had a staff meeting scheduled immediately after breakfast, while the campers did an activity designed by one staff member. Campers didn't have much input into community building activities and yet all campers were expected to be there. Campers had the freedom not to participate. If we led a new game and some of them decided they didn't want to play, they could sit and watch everybody else. They had the right to pass on many activities. Required activities served a special purpose. The friendship circle was our safety check and, therefore, campers and staff had to be there. We didn't take attendance at most activities, so at each of the meals we did a head count to make sure all campers were present and accounted for. It was also our time for making announcements and making sure the schedule was clear. If I had to pick percentages of freedom and structure, it was about 50–50. We made some decisions because we believed in setting up the initial structure. If that structure was not meeting the needs of the community, then we were flexible enough to allow modifications. If we didn't make some decisions, there would be chaos and confusion at the beginning. Without some structure, everybody would be deciding what and when they wanted to eat or whether they wanted to come to meals or not. The key to planning is to know when and where to allow individual choices and when and where staff decisions need to be made. In deciding on most daily activities, the campers had a considerable amount of freedom.

CLIFF: What is the right balance between individual freedom to choose your own lifestyle and the need to conform to norms, rules, and procedures of a community?

SUE: My philosophy is that we, as individuals, have the freedom to make decisions about our lives in whatever way we want; however, our decisions should not adversely affect other people. I do not have a right to make a decision that is going to deprive you of a right.

CLIFF: But a community rule does deprive some people of a right. Does the community have a right to make and enforce a rule that deprives a person of a valued freedom?

SUE: Are you asking if a group of people have the right to make a decision that limits other people's freedoms? The underlying question is, "Is it necessary to limit individual freedom for the good of the total community and, if so, when and to what extent?" I believe the answer to that question is "Yes." At times it is necessary to limit individual freedom for the good of the total community. When and to what extent are the difficult questions to answer.

CLIFF: How did you approach conflicts among people when they arose?

SUE: We learned that the best way to help campers deal with conflicts was to talk about them during the first few days before they started to surface. Sometimes campers held in minor irritations. They would hold onto irritations about 3 days until they built up. Then they started expressing their frustration or anger. We gave them a format for dealing with their anger and for handling conflicts prior to the time they needed to deal with the conflict. If we waited too long to talk about conflict resolution methods, people usually accumulated a lot of animosity. Then it takes twice as long to work through the conflicts. Early in the camp session, we dealt with anger and conflict resolution skills. Here's an example of a conflict resolution model: If two campers were having difficulty with one another, we asked that they take the problem to a third party, a staff member, or a friend. This person acted as the facilitator in the conflict. We taught campers how to give "I messages" so they could state the problem clearly without putting down the other person. An "I message" is a simple statement of the behavior that the other person is doing, how one feels about that behavior, and what the effect is upon oneself. This method comes from the effectiveness training model of Thomas Gordon. Once the campers have the ability to communicate the problem, the facilitator's role is to keep the communication channels open and serve as a referee. Any time there is a deviation from the structure of the conflict resolution model, they intervene. A referee traditionally enforces previously agreed upon rules.

One rule is to give the person who is upset one minute of uninterrupted time to voice frustration, anger, and other feelings. We asked that this be done in the format of an "I message." This helps avoid name-calling and ridicule. The second person simply listens. We then ask the person who has been listening to restate what the first person said to make sure he/she heard it correctly. Then we gave the second person one minute to share feelings about the problem, using the "I message" format. If someone name-calls or puts the other down, the facilitator asks that person to restate the message, without the putdowns. After the campers have had a change to share their feelings, the facilitator's role is to make sure they both can state the problem. Then both parties state how the other person feels about the problem. Some of the solutions will be acceptable and some will not be acceptable to both parties. The facilitator keeps the dialogue going. One person suggests an idea and allows the other an opportunity to respond, stating what, if anything, is unacceptable. They modify the idea to make it acceptable to both parties. This method has proved to be effective. People need to know how to use reflective listening and "I messages." Both skills take time to develop.

CLIFF: What if there is a value conflict—one which is different from a needs conflict?

SUE: I've seen the method work with need conflicts more often than with value conflicts. This method is much more difficult to use if there is a value conflict. Most people are not willing to compromise deeply held values. Values conflicts take a lot longer to resolve. Sometimes they're never resolved, in which case the goal becomes accepting differences and discovering ways to live with those differences.

CLIFF: Is there a model that doesn't involve a third party?

SUE: I believe that two people who become good at conflict resolution can eventually do it without the facilitator. Remember, the two people must want to maintain the relationship. If I'm having a problem with you, I've got 3 ways to deal with it. First, I can try to change my attitude, and say to myself, "What you're doing doesn't bother me," or "It's not that important." Maybe I can avoid the conflict by not going into the room where you are. Secondly, I can change the environment. For example, every time you use the door, you slam it. If it's annoying to me when I'm trying to work in the office, I can put a spring on the door, so that door doesn't slam. Thirdly, I can try to change your behavior. I can ask you not to slam the door when you go in and out. The 3 options are to change myself, to change the environment, or to change the other person so that the conflict doesn't exist. If the conflict does not involve the physical environment, then my only choices are to try to change myself, to try to change you, or try to change both. If you are not able to change or if you really don't care enough to change your behavior then the conflict won't be resolved. No conflict resolution model is going to work if people don't want to maintain a relationship. There must be a willingness on the parts of both people to work out a solution.

CLIFF: What personal and interpersonal skills are important for staff and campers to develop?

SUE: Two important skills are self reflection and the ability to take risks. In order for people to grow, they must e able to understand where they are now and to take the initiative to risk something new. Self reflection can be learned more easily than risk-taking behavior which is intertwined with one's self-esteem. People who feel good about themselves usually take the initiative and make decisions about their lives more frequently. They have a greater tendency for risk-taking.

We encouraged risk-taking by asking campers to try new activities, and to look at "failure." Apparent failures can be positive learning experiences. We wanted campers and staff to realize that if they failed at doing something new, it didn't mean they were a failure at being a human being.

An important interpersonal skill is listening with empathy. In essence, there are two different kinds of listening. Being aware of and accepting your own feelings is one kind. Then there is the ability to listen to other people to be able to hear what they are saying and how they are feeling. I can hear the words you're saying and totally miss the point of how you're feeling.

Another important interpersonal skill is being able to validate others. The ability to recognize strength in people and to tell them how you appreciate them is important. Being able to validate yourself and being able to accept validations are additional skills.

Awareness of group dynamics is another important interpersonal skill. We helped campers become aware of the skills people need when they are part of a group. We wanted them to be aware of group dynamics and how the separate skills related to one another. We wanted them to be able to apply the needed skills at the appropriate times when they entered new groups. Being able to observe a group and to figure out where the interactions are breaking down is essential to choosing the proper skill. It's one thing to be in a group interacting with others and another to be aware of how your behavior affects the group. When in a group, you often become so engrossed in what is going on, using the skills of listening and communicating, that you may not be aware of how everybody else is reacting and responding to what you are doing. This skill is very different from being able to communicate clearly or assert yourself. It's troubleshooting or diagnosing the group's interaction. This diagnostic skill is particularly essential for the staff, but I would also like to see campers be able to do that, too.

Probably one of the most unique things about our camp was the closeness that campers developed with one another, because of the openness, honesty, trust, physical touching, caring, and listening. We created a climate in which it was okay to be the real you. We established norms that encouraged sharing fears and frustrations as well as joys and sorrows. That type of climate created a very closely knit community.

CLIFF: What did parents says about the impact of [illegible] on the children?

SUE: The feedback has been very positive over the years. I've heard mostly from those parents who have seen a tremendous impact on their child and have taken the time to talk or write to me. Parents have noticed their child seemed much more well adjusted at home after camp. They don't usually say, "My child listens better or my child problem solves better." It's usually a more general comment such as, "My child seems much happier."

Their friends have told them that they're different in a positive way. One camper wrote me and said that her friends had commented that she was much easier to get along with and much more enjoyable to be around after her first summer at camp. Another camper wrote me and said that she was a much happier person and that she was getting along better with family and friends. There definitely have been some behavioral and attitudinal changes as a result of camp. We don't know how long-lived those changes are, but we certainly know they occur for a while.

A former staff member who is now working with a youth group composed of several former campers said that she could clearly see the skills we taught being used in the organizational structure of that youth group. She mentioned specifically that the brainstorming, problem solving, and listening skills were evident. She attributed these skills to the impact of our camp.

CLIFF: How do you evaluate the successes and the failures?

SUE: We're becoming more systematic in evaluating the impact on our campers. We looked at individual campers in the areas that we'd like to see growth and set specific objectives for working with each one. We did this informally during staff meetings. We ran down the list of campers and asked who had spent time getting to know a particular camper. In the process of those discussions, we became aware of campers who were shy, or had other behavioral or emotional difficulties. Then one or two staff members, who felt fairly close to that camper, would initiate a one-to-one communication.

Once, we had a camper who was extremely homesick. It had a profound effect on the entire camp community. The camper cried for the first six hours and many people reached out to her to help her feel part of the community. The agreement we had made with the camper and her parents was that if she tried the camp for a few days, really got involved, and still didn't like it, she could go home. When she didn't get involved, we confronted her with that. She didn't keep her agreement so the parents and I decided at that point to give her an extra push to stay. Of course, had things not worked out, we would have sent her home. The campers and staff were extremely supportive and she worked through it. At the end of the camp she said that her biggest accomplishment was being away from her family. That whole situation felt like a success. We constantly questioned, "Are we pushing too much?" "Should we back off?" That's always one of the dilemmas in getting kids to try new things. I've discovered that sometimes campers need an extra push—that support to help them take the first step. After they do, they're glad, but knowing and being sensitive to when they need the extra push is difficult. After I make a decision, I always hope it was helpful in facilitating growth in the individual.

CLIFF: What assumptions about people affect the way you respond to them, and the way you program the camp for them?

SUE: There are quite a few assumptions that I make about people. The first one is that all people are lovable and capable. We may not always behave in ways that are lovable and capable, but inside of us there is that essence.

Another assumption is that in order to grow, people need the safety to make mistakes and that more growth will occur in climates of support and acceptance than in climates of putdowns. I believe people can learn from so-called failures. I also believe that self-confidence and a sense of direction in life results from opportunities to take reasonable risks. One of my favorite sayings is that if there is no risk, there is no gain. I believe that individual differences can be resolved without one winner and one loser and so we work very hard to make sure that a win/win situation results from a conflict. We don't consider the conflict resolved until everyone involved agrees with the solution. That sometimes takes a long time. I believe that expressing feelings such as anger, joy, fear, or sadness is normal and that most of the time feelings don't need to be suppressed. I believe that basically everything we do as individuals has an effect on other people around us for better or worse. We're all like stones thrown into a pond. What we do has a ripple effect that touches others. Sometimes those gentle waves are positive in their effect and sometimes they are huge waves which crash destructively along the shoreline.

CLIFF: What would the world be like if all people attended camps like yours?

SUE: It would be great! It's hard to imagine a world like that. If people were cared for, given an opportunity to try new things and to be creative, I think a lot of the problems that we see in our society today, such as the high crime rate, alcoholism and drug use, would be reduced. People behave humanely when they feel good about themselves and feel powerful in their ability to make decisions. If people had the kind of recognition we provide in camp, they wouldn't depend upon other destructive things in life to get high on. Their need to get socially unacceptable attention would be reduced because they would be receiving healthy recognition. They would get self-satisfaction from taking more control of their lives and from the closeness and support of others.

CLIFF: To summarize, could you reduce your leadership methods to a few sentences?

SUE: We created an accepting and supportive environment in which people felt free to be themselves, were in touch with their feelings, made decisions for themselves, and took responsibility for their behaviors. In the context of this safe environment we encouraged people to try out those new behaviors. We hope they took the skills they learned at camp and transferred them to their environments at home.

About the Author

Dr. Clifford Knapp is currently the faculty chair and professor of Outdoor Teacher Education in the Department of Curriculum and Instruction at the Lorado Taft Field Campus, Northern Illinois University. He has taught students at all levels of public education—kindergarten through graduate school. His undergraduate and graduate specializations in Curriculum and Instruction and his employment as an outdoor education administrator and teacher over the past 25 years have prepared him to deal with the interdisciplinary outdoor content of this social studies monograph. He personally finds social studies learning more interesting and longer lasting when it is taught outside the classroom.

The previous numbered page in the original document was blank